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THE

MESSIANIC PROPHECIES

OF

ISAIAH.

THE

MESSIANIC PROPHECIES

OF

ISAIAH;

THE DONNELLAN LECTURE FOR 1862,

WITH

APPENDIXES AND NOTES:

BEING A SEQUEL TO

"THE EARLY PROPHECIES OF A REDEEMER,"

THE DONNELLAN LECTURE FOR 1853;

BY

WILLIAM DE BURGH, D. D.,

AUTHOR OF 'A COMMENTARY ON THE BOOK OF PSALMS,' ETC.

"Declaring THE END from the Beginning."—ISAIAH xlvi. 10.

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PREFACE.

IN announcing this Volume as the Donnellan Lecture for 1862, the reader should be apprised that, the course being limited to six Lectures, there have been three additional supplied (which accordingly are marked '*Supplemental*') in order to comprise—not indeed all the allusions to the Messiah and His times, but—all the 'Messianic Prophecies' of Isaiah distinctively so called: some not in this number having been noticed in their connection with them. Thus the notable prophecy Chapter vii. 14, has not been treated separately, but will be found considered in its connection with that of chapter ix. 6, 7. That in chapter xlii. 1, is noticed in connection with chapter liii. And that in chapter lxiii. 1—6 in connection with chapter lxi. 1—3, &c.

As a sequel to the Lecturer's former Donnellan Series—'*The Early Prophecies of a Redeemer from the First Promise to the Prophecy of Moses*'—it might have been expected that he would have

taken for the subject of this Series those of the Davidical æra, as next in order. But having meantime published his '*Commentary on the Psalms*', in which special attention is given to their Prophetical character, he felt that this intermediate link had been supplied as well as he was able, and that the present attempt might therefore be considered as a sequel to both Works.

He has only to add that, besides the supplemental Lectures, there are several Appendixes to those that were delivered; and numerous Notes from which, he trusts, it will be at least apparent that he has made himself acquainted with, and acknowledged, the labours of those who preceded him; though he found himself compelled, in many instances, to differ from them in their Expositions.

In the 'Contents' prefixed there is also given an Analysis of each Lecture, which the reader will find useful for reference.

EASTER, 1863.

CONTENTS.

		PAGE
LECTURE I.	"THE LAST DAYS"	1
„ II.	"IMMANUEL".	39
„ III.	"THE BRANCH AND ROOT OF JESSE"	79
„ IV.	"THE SAVIOUR WAITED FOR" . .	117
„ V.	"THE FOUNDATION STONE" . .	141
„ VI.	"THE WAY OF THE LORD PREPARED"	157
„ VII.	"THE MAN OF SORROWS" . . .	185
„ VIII.	"THE REDEEMER TO COME TO ZION"	213
„ IX.	"THE MESSIAH"	233

LECTURE I.

"THE LAST DAYS."

ISAIAH, ii. 1–4.

Scope of these Lectures, p. 4. Question of Inspiration not discussed, pp. 5, 6. This Prophecy embraces the *Time*, the *Means*, and the *Results* of the establishing of Messiah's Kingdom.

I. THE TIME. What intended by "The Last Days," pp. 6–9. Apparent exceptions, pp. 9—12.

II. THE MEANS. "The Mountain of THE LORD'S house": what intended by? pp. 12—14. The conflux of "all nations" to it distinct from the first call of the Gentiles, p. 15. Objection from localizing of worship, pp. 16—19.

III. THE RESULTS. Not yet realized, p. 20. Whether the promise of this Dispensation or of one to succeed it? pp. 21–23. The importance of the present enquiry, pp. 24, 25.

APPENDIX I. Supplemental notice of Chapter I., pp. 27—32.

,, II. On the legitimate scope of Christian Missions, pp. 33—38.

LECTURE II.

"THE PROPHECY OF IMMANUEL."

ISAIAH, ix. 6, 7.

This Prophecy the conclusion of a context commencing chapter vii. 1, p. 41.

I. The occasion of it the threatened setting aside of the succession to the throne of David, p. 42. "The Virgin's Son," "IMMANUEL," a sign of its perpetuity, p. 43—45. Apparent anachronism explained, pp. 46—48. Judgments for unbelief on the kingdom of Judah; pp. 49, 50.

II. Another sign given chapter viii., of judgments on the kingdom of the ten tribes, pp. 51, 52. "Immanuel" the ultimate hope of the nation, pp. 53, 54. But meantime "a stumbling stone and rock of offence to both houses of Israel" causing the rejection of that people down to the present time, pp. 55, 56.

III. The calling of the Christian Church during Israel's dispersion, distinguished as Messiah's "disciples" pp. 57, 58. Who are forewarned of "a confederacy" against Messiah's kingdom, and of a time of "deceivableness", and "trouble", and "darkness" to precede His coming, pp. 59, 60. Which latter event is the breaking in of Light through the darkness, and the cause of joy and exultation at Messiah's triumph over His and His people's enemies, pp. 61—64. Issuing in the establishing, in His person, of "the throne of David and of His kingdom", of which "Immanuel" was originally promised as the sign and pledge, pp. 64—68. But which has not yet been occupied by Him, pp. 69—71.

APPENDIX. Other explanations of the "sign" of the Virgin's son ch. vii. 14—16, pp. 73—78.

LECTURE III.

"THE BRANCH AND ROOT OF JESSE."

ISAIAH, xi. and xii.

Context with chapter x. from verse 5, pp. 81, 82. "The Assyrian" there a type; as is also the judgment inflicted by him of the consummation of the wrath against Israel, pp. 83—86. The rise of Messiah's kingdom out of this lowest state of the nation, chapter xi. p. 87. The description of this kingdom by—

I. *His qualifications* as King, pp. 88, &c. Reigns as "Son of David" and "Son of Man", in which view endowed by the "Spirit of Jehovah," ibid. The kingdom determined to the times of the Second Advent, pp. 90—92.

II. *Its Results*, p. 93. Extending to all creation, pp. Ib.—95. Earnest of at First Advent, p. 96. Not a promise of this Dispensation, p. 97.

III. *The Order of its establishment* as regards the nations of the Earth, viz.

1. The national conversion of the Gentiles, as before, chapter ii. 2—4, pp. 98, 99.

2. The restoration of Israel. Determined to be future by several proofs, pp. 100—102.

The whole concluding with a Song of Praise, chapter xii.—a song of Israel, and in their land, pp. 103—107.

APPENDIX I. Prophecy and the Present Dispensation, pp. 108—111.

„ II. On the Return from Babylon, pp. 112—116.

LECTURE IV.

(Supplemental.)

"THE SAVIOUR WAITED FOR."

ISAIAH, XXV. 9.

CHAPTERS xxiv. to xxvii. 1, form one connected Prophecy, confessedly Messianic in some parts, p. 119.

CHAP. XXIV. A prediction of a judgment, not (as usually explained) local, but universal, pp. 120—122. Ending, in the three last verses, with Messiah's glorious appearing and kingdom, and defeat of the AntiChristian confederacy, pp. 123, 124. Consequent on which is—

CHAP. XXV. A song of Praise by a remnant of Israel celebrating His triumph, pp. 124—127: And "a Feast made for all nations" proved to refer to the same period by three distinct notes, pp. 127—129. In the hope of which, and of the "Salvation" then to be accomplished, the Saviour has been "waited for", p. 130, 131.

CHAP. XXVI—XXVII. 1. Another Song of Praise, also determined to the same period and by the same persons, pp. 132, 133. Messiah "waited for in the way of His judgments", pp. 134, 135. A resurrection of the just at His appearing, p. 136. As also the translation of the faithful living, p. 137. Simultaneous with which will be the judgment on "The Serpent", p. 138.

Note. On the testimony of the Church in the selection of these Chapters to be read in Advent Season, pp. 139, 140.

LECTURE V.

(*Supplemental.*)

"THE FOUNDATION STONE."

ISAIAH, xxviii. 16, 17.

A Prophecy of the Messiah to come proved by the references to it in the New Testament, p. 143. Has a twofold fulfilment:—

I. As a Prophecy of Salvation fulfilled in the First Advent of Christ and the founding of the Christian Church, p. 144. "Laid by God", what implied in? Ibid. "A tried Stone", pp. 145, 146. "A sure foundation", pp. 147, 148.

II. A Prophecy of judgment, also partially then fulfilled in the destruction of Jerusalem, pp. 149—151. Awaits a further fulfilment at the Second Advent in the judgment on the Anti-Christian, to which there is a special reference in the context, pp. 152—155. "The Foundation laid in Zion", Messiah, KING as well as SAVIOUR, p. 156.

LECTURE VI.

"THE WAY OF THE LORD PREPARED."

ISAIAH, xl. 1—5.

Commencement of a new Series of Isaiah's prophecies, pp. 159, 160. This Prophecy embraces two events:—

I. *The Return of mercy to Israel.* Not the restoration from Babylon, pp. 161, 162. "Double for all her sins," what intended by? p. 163.

II. *The Way of the Lord prepared and His Glory revealed.*

1. "*The way prepared*" is that of Christ, p. 165. Difficulty in the asserted fulfilment at His first coming, Ib. The principal reference determined by the context to the Second Advent. p. 166. The fulfilment by John Baptist's mission not inconsistent with this ulterior fulfilment, pp. 167—169. "The highway in the desert", pp. 170—172.

2. "*The Glory of the Lord revealed,*" also had a primary fulfil-

ment at the First Advent, p. 173. Awaits a plenary accomplishment at the Second, pp. 174—177.

Conclusion. Appeal of this Prophecy to the Church of the present time, pp. 177—179.

APPENDIX. On the Reappearing of Elias, as the harbinger of the Second Advent;—Testimony of the early Church, pp. 180—184.

LECTURE VII.

"THE MAN OF SORROWS."

ISAIAH, liii.

Prominence of this among the Messianic Prophecies pp. 187, 188. Reference for the Subject of it to the preceding context, ch. lii. 13—end, pp. 189—191. Divides into two parts:—

I. *The Humiliation of Messiah.* Who the speaker throughout? pp. 192, 193. The cause of His humiliation, p. 194. Vicarious character of His sufferings, p. 195. Objection answered from the quotation of ver. 4 in Matt. viii. 17, p. 196. The extent of the need met by this remedy, p. 197. Messiah's sufferings a propitiation in what sense? p. 198. Voluntary on His part, p. 199. Aggravated by injustice, pp. 200, 201. Notable literal fulfilment of this Prophecy in His death, pp. 202, 203.

II. *Messiah's Glorification.* "The pleasure of Jehovah" pp. 204, 205. "The travail of His soul", p. 206. (1) Present, pp. 207, 208. (2) Future, pp. 208, 210. Importance of this expectation in reference to Him as Saviour, pp. 211, 212.

LECTURE VIII.

(Supplemental.)

"THE REDEEMER TO COME TO ZION."

ISAIAH lix. 20.

This Prophecy a key to the interpretation of Isaiah and the other Prophets as applied in a New Testament quotation of it, p. 215.

I. Determined by that quotation to refer to the Second Advent, p. 216. In agreement with the preceding context, pp. 216, 217. And the import of the Title "Redeemer", p. 218.

II. "Zion" determined by the same authority to be intended literally, p. 218. Also confirmed by the subsequent context with chapter lx., p. 219. Contrary to the usual comments on that chapter, p. 220. Admission of Dr. Henderson, with his comment, pp. 221—223. Of St. Jerome, Ibid, *Note.* This point, thus determined in this instance, is decided once for all, p. 224. Bearing of the literal sense on the Inspiration of the Prophecies, p. 225. Objection to this interpretation as inconsistent with the promises of the New Testament, and answer, pp. 226—230.

Conclusion:—Practical value of this Prophecy for Warning and the correction of false anticipations, pp. 231, 232.

LECTURE IX.

"THE MESSIAH."

ISAIAH, lxi. 1–3.

This Prophecy announces Christ as "The Messiah", p. 235. Quoted by Him as fulfilled in His Mission, p. 236. Two subjects for enquiry: The Anointing itself—its import in His case: and The Mission to which He was so appointed.

I. Ancient Ordinance of anointing to certain offices, what typifying? p. 237. Christ, how and when anointed? Ibid. What it indicated in His instance? p. 238.

II. His Mission:—declared in full in this Prophecy, p. 239. Embraces both His Advents, p. 240.

1. How far fulfilled at the First Advent and subsequently, pp. 240—243.

2. To be resumed at the Second, as determined by the mention in the sequel of two results in particular of this latter event, pp. 244—248.

Conclusion—As to the full apprehension of the Title "MESSIAH", and Christianity as a development of it, pp. 249—252.

LECTURE I.

"THE LAST DAYS."

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ISAIAH ii. 1–4.

1. "The word[1] that Isaiah the son of Amos saw concerning Judah and Jerusalem :—

2. And it shall come to pass in the last days,
That the mountain of THE LORD'S house shall be established in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
3. And many people[2] shall go and say,
Come ye, and let us go up to the mountain of THE LORD,
To the house of the God of Jacob;
And He will teach us of His ways;
And we will walk in His paths:
For out of Zion shall go forth the Law,
And the Word of THE LORD from Jerusalem.

[1] Heb. דָּבָר, a *matter* or *thing*, as well as *word*, like λογος in Greek.

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4. And He shall judge[1] among the nations
And shall rebuke[2] many people:
And they shall beat their swords into ploughshares,
And their spears into pruning hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

IN a former Series of Lectures given in this place under the provisions of the Donnellan Lectureship, 'The Early Prophecies of a Redeemer,' from the first Promise to the time of Moses, were considered with a view to the illustration of a prominent feature and characteristic of all the Prophecies of the Redemption, namely, that their great theme is its *consummation* rather than its intermediate history: "the glory that should follow the sufferings of Christ," rather than those sufferings themselves: His Kingdom and Triumph rather than his humiliation to precede it: His Second rather than his First Advent. And with the same view it is now proposed to consider the principal Prophecies of another æra—those of Isaiah; 'the Evangelical Prophet,' as he has been named from the fulness and clearness of his Messianic revelations:[3] and of these,

[1] Or *govern*. 'Verbum *judicandi* Hebræis per synecdochen pro *gubernare* vel *regere* accipitur.' Calvin ad locum.

[2] Bp. Lowth renders *work conviction in*: and so Bp. Horsley. Gesenius, *To argue so as to convince*, as in Job xxxii. 12; though oftenest in the sense of *reproving*.

[3] So Jerome, Præf. ad Jesaiam: 'Non tam Propheta dicendus est, quam Evangelista. Ita enim universa Christi Ecclesiæque mysteria ad liquidum persecutus est, ut non putes eum de futuro vaticinari, sed de præteritis historiam texere.' See also Augustine De Civ. Dei. l. 18, c. 29.

first, that which is contained in the passage now read.

Premising that it is not intended to enter into the question of their Inspiration lately mooted: a discussion which—even were it compatible with the purpose of these Lectures just announced—I am happy in deeming unnecessary in this place, where it would be but to recapitulate the evidence of one of "those things which are most surely believed among us;" and, to those who acknowledge the Divine authority of the New Testament, established beyond question by the express statement of an Apostle (2 Pet. i. 21) that "the Prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost:" as we confess of Him in the Creed—'Who spake by the Prophets.' And so "moved"—so over-ruled both as to the matter and words of their revelations—as to give utterance to things of which they did not see the full import: as the same Apostle says again (1st Ep. i. 10–12), speaking of "the Salvation ready to be revealed in the last time,"—"Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that, not unto themselves but to us they did minister the things which are now reported unto you by them that

have preached the gospel unto you with the Holy Ghost sent down from heaven" . . . "things" which it is therefore *our* privilege to seek to apprehend in humble and prayerful dependence on the teaching of that Spirit; and which, in proportion as they are apprehended, constitute the fullest and most convincing evidence—internal evidence—of the Inspiration of the Prophecies which reveal them.[1]

To proceed—

That the prophecy before us is a prophecy of "the coming of Christ's kingdom" (as stated in the contents of the chapter, or Translators' preface, in our Version) is universally admitted; as to which it is, indeed, most explicit, embracing at once *the Time*, *the Means*, and *the Result* of its establishment; which order will be followed in the remarks on it now to be offered. And—

I. First—THE TIME: "It shall come to pass in *the last days.*" . . . .

By this expression the Jewish Commentators have always understood *the days of the Messiah:*

[1] To the simple-minded believer—"simple" in the Scripture sense, Ps. xix. 7; cxix. 130; and unversed in controversy—it is sufficient proof of the Inspiration of both Moses and the Prophets, and the Old Testament Scriptures generally, that our Lord repeatedly endorsed them: as in Luke xvi. 29—"They have Moses and the Prophets; let them hear them:" John v. 39, "Search the Scriptures," &c: taken in connection with the undisputed fact that the books of the Old Testament, so endorsed, were the very same that we now possess. The Jews, it is well known believed in the plenary Inspiration of those "Scriptures;" and He thus confirmed them in this belief. Those who have

as, (to quote one of them), the learned Rabbi Kimchi says on this place—'Wherever the latter times are mentioned in Scripture the days of The Messiah are always meant.'[1] But as *we* have learned that the coming of The Messiah, which they looked upon as one, is twofold, the question arises—To which does it refer? Whether by "the last days" are intended the last days of the Jewish Dispensation issuing in his first Advent? or the last days of this Dispensation to issue in His Second? And presumptively speaking we should certainly decide for the latter:—that these words occurring in the Prophets absolutely, without any qualifying terms limiting their reference to one particular age, must denote the close of that period which is the subject of Prophecy—the consummation at once of Revelation and of the Redemption which is its theme: in a word, "The Time of THE END" or "The End of the Days," as that consummation is designated in the great chronological

occasion to go farther into this question will find it satisfactorily discussed in '*Horne's Introduction to the Study of the Scriptures*,' Vol. IV. Part I. and the works there referred to. '*Hengstenberg's Christology of the Old Testament*.' '*Sermons on the Prophecies of the Messiah as interpreted by the Jews before the coming of Christ*:' by E. Harold Browne, B. D. Norrisian Professor of Divinity, Cambridge, 1862. '*The Authenticity and Messianic Interpretation of the Prophecies of Isaiah*,' by the Rev. R. Payne Smith, M. A., Sub-Librarian of the Bodleian Library, Oxford, 1862. Essay III. of '*Aids to Faith*;' by Dr. M'Caul: &c.

[1] See Bp. Lowth *in loco*. With which agree also Rabbis Aben-Ezra and Ben Melech. And Abarbanel of this prophecy —'It belongs without doubt to the days of the Messiah.'

prophecy of the Old Testament—the Book of Daniel.[1]

And, accordingly, when we turn to the New Testament we find the phrase invariably so applied: that, so far from the Apostles speaking of "the last days" as come, they still speak of them *prophetically*, as future, and equivalent to "the end of the world;" which expression, however, in Scripture does not denote (as popularly used) the end of the material world, but "the end of this age;"[2] introducing the coming of Christ and that final age with which the Bible closes—"the Dispensation of the fulness of the times."

Thus in 2 Peter iii. 1–4: "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come *in the last days*[3] scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

And the Apostle Paul, of the same period, 2 Tim. iii. 1, "This know also, that in *the last days* perilous times shall come" (same Greek).

[1] Chap. xii. 4, 9:—the time of the resurrection of the just see ver. 1–3; and ver. 13.

[2] *συντέλεια τοῦ αἰῶνός*, Matt. xiii. 39, 40, 49; (different from ver. 38, where *κόσμος*): xxiv. 3; xxviii. 20; the only places where this phrase occurs.

[3] *ἐν ἐσχάταις ἡμέραις*—same as Sept. of Isa. ii. 2.

As also, in another parallel passage, the Apostle Jude writes (ver. 17, 18, of his Epistle) only substituting "the last *time*:"[1]—"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in *the last time*, who should walk after their own ungodly lusts." To execute judgment on whom he had just before said "The Lord cometh with myriads of His saints."

And the Apostle James in like manner (ch. v. 3) says to certain rich oppressors of the Christian poor—"Ye have heaped treasure together for "*the last days*."[2] While to the latter—those oppressed and defrauded by them—he says (ver. 7), "Be patient therefore, brethren, to *the coming of the Lord*:" thus again identifying this event with those "days."

The only exceptions (not to multiply quotations) being two, and these apparent only. The one, the opening passage of the Epistle to the Hebrews,—"God, who at sundry times [*or* in sundry portions] and in divers manners spake in time past unto the fathers by the prophets, hath *in these last days* spoken to us by His Son." Where, were the original the same as in the passages just quoted there would be an unquestionable warrant for understanding by "the last days" the days of the

[1] *εν εσχάτῳ χρόνῳ.*

[2] *ἐν ἐσχάταις ἡμέραις*, as before.

First Advent or 'the Gospel times;' not, indeed, as the only meaning of the phrase, but as one application of it. The difference, however, in the Original is very marked; being—not *ἐν ἐσχάταις ἡμέραις*, *in the last days*, but *ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων*, *in the last of these days*; that is, the last days of the Old Testament dispensation ministered by the Prophets: that which "decaying and waxing old" was then "ready to vanish away:" (ch. viii. 13).[1]

The other is more to the purpose, namely, Acts ii. 16, 17; where the Apostle Peter, speaking of the effusion of the Holy Ghost on the day of Pentecost, says—"This is that which was spoken by the prophet Joel: And it shall come to pass *in the last days*, saith God, I will pour out of my Spirit upon all flesh, &c." Where, however, there is conclusive evidence that the Apostle only intends that this was a primary fulfilment of a prophecy which, in its plenary accomplishment, is a prophecy of "the last days" in the sense of that phrase established by the concurrent testimony of all the other places where it occurs. First, from the sequel of it as quoted by him, ver. 19, 20:—"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." For, it is

[1] Compare a similar distinction between "the last time" and "these last times" 1 Pet. i. 5 and 20: the former denoting the next "appearing of Jesus Christ" ver. 17.

certain that these "signs" and "wonders" did not accompany the Pentecostal gift of the Spirit: as neither is "*the great and notable* (or *terrible* Heb.) *day of the Lord*" the designation of the first coming of the Saviour. And further, from the context of the prophecy, to which we are referred by the word "*afterward*" in the Original of the Prophet,—"And it shall come to pass *afterward*" (Sept. μετὰ ταῦτα, "*after these things*") "I will pour out my Spirit" . . . where we find that this gift is promised in connection with a restoration of the people Israel consequent on their repentance; of which, in addition to other gracious promises, the Lord says—"*And I will no more make you a reproach among the heathen*" (or "*the nations*"); and therefore a restoration yet future.

The Prophecy has, then, a double fulfilment. One it has had, another it awaits: as further intimated by the beautiful analogy, or rather Type, with which the promise is introduced,—"Be glad then, ye children of Zion, and rejoice in the Lord your God, for He hath given you *the former rain* moderately" (*Heb.* "in measure")—that, namely, which fell at the seed time—"and He will cause to come down the rain (*Heb.* "the copious shower), the former rain, *and the latter rain* in the first month"—that which preceded the harvest: in consequence of which, following up the metaphor, "the floors shall be full of wheat, and the vats shall overflow with wine and oil" (ver. 23, 24). A second and copious out-pouring of the Spirit which shall fully meet

the terms of the Prophecy, at "the harvest" which is "the end of this age"—"in the last days," and at the æra of the Second Advent of Christ; as the first and "moderate" outpouring was given at the seed time of the Gospel and attendant on His first.[1]

So far—as to the TIME of the Prophecy of Isaiah before us—it is determined by this expression, "the last days," to belong to a Period yet future, and to date the universal establishment of Christ's kingdom on Earth, not from the beginning of this dispensation, but from its close. This, however, becomes more plain on passing to consider—

II. In the second place—the MEANS to this end which it also reveals :—

"It shall come to pass in the last days,
That the Mountain of THE LORD'S House shall be established
in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many peoples shall go and say,
Come ye, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths:
For out of Zion shall go forth the Law,
And the word of THE LORD from Jerusalem."

That by "the Mountain of the Lord's House" is

[1] See this subject more fully treated in a Letter by the Author entitled—'*The Outpouring of The Holy Spirit: the revealed conditions of the Promise viewed in connection with the present call to United Prayer for its fulfilment*': reprinted from the Irish Ecclesiastical Gazette, to be had of the Publishers.

to be here understood, literally, the Mountain on which stood the Temple of Jerusalem is required by all the rules of sound interpretation:—by the uniform signification of the phrase elsewhere: by the meaning which the persons to whom the prophecy is addressed would attach to it: by the explanatory words in the next verse—"For *out of Zion* shall go forth the Law and the word of the Lord *from Jerusalem*"—where no one contends that "Zion" and "Jerusalem" are figurative terms: and finally, and above all, by the Title prefixed to the Prophecy—"The word that Isaiah the son of Amos saw *concerning Judah and Jerusalem.*" Confirmed by the parallel place in the Prophet Micah, ch. iv., where—after a verbatim repetition of Isaiah's words, ver. 1–3,—there is added, "In that day saith the LORD will I assemble her that halteth,[1] and I will gather her that is driven out, and her that I have afflicted: and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in Mount Zion from henceforth, even for ever:" thus further determining the reference to the people Israel and their land, their restoration to which is, moreover, here again distinctly promised: (comp. Ezek. xl. 2). In which plain and literal acceptation of the Prophecy the event predicted is—that the Temple of God at Jerusalem should one day—"in the last days"—become,

[1] A beautiful metaphor taken from a flock of sheep weary with heat and wandering.

as elsewhere foretold by this Prophet, "an house of prayer for all peoples" or "nations" (ch. lvi. 7 with S. Mark xi. 17); which dignity conferred on it should give to "the Mountain of the Lord's House" a pre-eminence above all the mountains of the earth: as also, that "Zion" or "Jerusalem" should be the seat and centre of the kingdom of God, to extend at that time over the whole world and to embrace all nations. The reverse of which has been the result of that event by which many commentators would fulfil it—the establishing of the Christian Church (which they take to be figuratively here designated "The Mountain of the Lord's House") and the preaching of the Gospel at the First Coming of Christ.[1] For, though "the Word of the Lord" did, indeed, then "go forth from Jerusalem"—according to our Lord's direction "that repentance and remission of sins should be preached in His name, among all nations,

[1] E. g. Dr. Henderson in his note on this passage:—'The establishment of Zion upon the top of the mountains, and its paramount elevation, refer to the superior position which the Church of God was to assume in relation to the different systems of false religion; the influence she was to exert upon them, and her permanent duration." (In illustration of which he refers to ch. xi. 9, and Dan. ii. 35; parallels indeed, but, with this, predicting another event). And again, on verse 3:—'consistency of interpretation [?] requires the term ("Jerusalem") to be applied to the Church, of which, at the time the prediction was uttered and also in the apostolic age, Jerusalem was the central locality. It was from the Church, and by the Church, that the Truth was to be propagated throughout the world, and to that Church, in her universality, the nations were to come for instruction.'

beginning at Jerusalem" (St. Luke xxiv. 47), to which the marginal references here refer us for the fulfilment—instead of the tide of Evangelization then setting in toward Jerusalem, as here indicated, by a conflux of the nations to it, it was from the first away from it: and, instead of the Temple there becoming "a house of prayer for all nations," it was soon after laid in ruins; the First Advent being the day of Jerusalem's visitation and judgment. And, though the Gospel was to be preached "*among* all nations," it was not (as before observed, and as the event has proved) *for the conversion of* all nations, but—as expressly stated on the first call of the Gentiles—"*to take out of them a people* for the Name of God"—an *election* to supply the place of Israel during the period of their rejection; or the establishing of a "*Church*," which term, specially distinctive of the Christian calling, (it cannot be too often impressed), is in itself demonstrative of this point, and conclusive against such an '*universality*' of comprehension as is, in the other view, assigned to it.

Both this character of the present Dispensation, and the subordination, in the revealed purposes of God, of the national conversion of the world to the restoration of Israel, have been treated of in the former Series of these Lectures; and illustrated by reference to other parallel prophecies; to which might have been added (as there observed) all the prophecies of this latter event, in which, without

one exception, the same subordination, is observable.[1] And it is therefore only necessary here to add under this head that, in this new order of things, this new Dispensation to succeed the present, we have the answer to an objection commonly urged against the literal interpretation of these prophecies—that such a prospect is inconsistent with the New Testament statements that in the Christian Church there is no national distinction—"no difference between the Jew and the Gentile:" as also that under the Christian Dispensation there is no such localizing or centralization of worship as is here implied; but, in direct contradistinction to this, a spiritual worship adapted to all places alike. According to Our Lord's memorable declaration to the woman of Samaria, decisive of the controversy between Mount Gerizim and Jerusalem as the place of worship: "Our fathers (said she) worshipped in this Mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this Mountain nor yet at Jerusalem, worship the Father, (&c. to end of ver. 24)." And this is indeed true of this Dispensation, which is emphatically a Dispensation of the Spirit and of Faith, in the absence of any local presence or visible manifestation of God. But should such be vouchsafed, there can be no doubt that worship would be directed to the place of that manifestation.

[1] See Lect. IV., "The Promise to Abraham," Section I; and Lect. V., "The Shiloh," Section II. 3.

So it was when He was present of old in the Tabernacle and Temple by the "Shechinah" or "Glory" dwelling between the Cherubims. Thither all Israel flocked to present themselves "before the Lord." And so, in that day, when, His kingdom being come, "all kings shall fall down before Him, all nations shall worship Him;" this worship and homage (we are prepared to expect) shall be rendered to Him *there* where His glory shall be revealed—where shall be "*the place of His throne.*" As accordingly (to quote again a parallel prophecy to our Text) we find written in Jeremiah, ch. iii. 17—"At that time they shall call Jerusalem THE THRONE OF THE LORD and all the nations *shall be gathered unto it*, to the Name of the Lord, *to Jerusalem:* neither shall they walk any more after the imagination of their evil heart": the time of Israel's future restoration as appears from the next preceding verses, (14–16),—"Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith THE LORD, they shall say no more, The ark of the covenant of THE LORD; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more." But instead, "At that time they shall call Jerusalem the

throne of THE LORD": He himself being the Glory in place of the symbol which it enshrined; as He saith again by another of the Prophets—"For I, saith THE LORD, will be unto her [Jerusalem] a wall of fire round about her AND WILL BE THE GLORY IN THE MIDST OF HER:" (Zech. ii. 5. See also, in sequel, ver. 10–12). That is, in HIM in whom alone He is visible to mortal eyes,—"God manifest in the flesh": as determined by the New Testament prophecy at the Saviour's birth that He should be "a Light to lighten the Gentiles *and the Glory of God's people Israel.*" A marked distinction, which (though not having place in the Christian Church, the calling of which is altogether distinct and heavenly) will be realized in that day when—following out the type of the Ark and its Glory—the Theocracy will be revived under the form of the restored "kingdom of Israel"; and that people will have the preeminence, among the nations subject to Christ, assigned them in the Prophecy of Isaiah before us. As again in the parallel place in Zechariah, ch. viii. 20–22: "Thus saith the LORD of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD." And this in connection with the promise, ver. 13,—"And it shall come to

pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing." And ver. 3,— "Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the LORD of hosts, The holy mountain." Which shall also fulfil the purpose of their original high destiny as declared to them immediately on their exodus from Egypt, Exod. xix. 4—6: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be *a peculiar treasure unto me above all people:* for all the earth is mine: and ye shall be unto me *a kingdom of priests* and *an holy nation.*" A purpose and destiny hitherto frustrated by their unfaithfulness, but not therefore annulled or made void. *Deferred* it has been, humanly speaking, together with the kingdom itself which is suspended on it; but not *changed:* for, as "the gifts and calling of God are without repentance" or "change of mind" on His part, so neither can "the unbelief" or unfaithfulness of man "make the faith" (or "truth) of God of none effect": and, the conditions of that covenant being at length realized by Israel's repentance, so will its promises.[1] And this brings us—

[1] A recent French traveller, M. Felix Bovet, in his very interesting volume entitled '*Voyage en Terre Sainte*' had this prophecy of Isaiah suggested to him as he witnessed the crowd of

III. In the last place—to the RESULTS of the kingdom so established, as here further predicted:—

"And He[1] shall judge[2] among the nations and shall rebuke many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

This, it will be admitted by all, is not yet fulfilled: this happy consummation has not yet

pilgrims to Jerusalem to visit the holy places at Easter 1860; calculated at 25,000, among whom were Orientals of every race and variety of costume. 'Oh' (he exclaims) 'quelle belle chose quand la vie, c'est à dire, la vérité et la charité, sera rentrée dans ces fêtes, et quand les nations viendront à Jérusalem adorer en esprit et en vérité!

He adds—as though seeing in this universal concourse the earnest of the future—'Toutes les nations civilizées fléchissent le genou devant le Dieu d'Israël. Jérusalem, détruite par les Babyloniens, prise par Titus, en un mot, vaincus tour a tour par tous les peuples, a fini par les subjuguer tous, et règne encore sur eux au milieu de ses décombres . . . . . Elle est aujourd'hui l'objet des hommages et des désirs des nations; les Chrétiens vénèrent en elle le lieu des souffrances et de la glorification de leur Sauveur: les Juifs viennent y chercher le souvenir de leur temple et y pleurer sur ses ruines: les Musulmans, qui la revendiquent au nom d'Abraham, leur perè, ont oublié le nom qu'elle avait jadis parmi les hommes, et ne l'appellent plus que *La Sainte*.'

[1] I. e. '*The King Messiah*', Kimchi in loco, with others of the Rabbis.

[2] I. e. "*reign*" or "*rule*," according to Vitringa, and the meaning of the verb in various other places. But from its construction here with בֵּין Hengstenberg infers that the sense is *judge between* or *arbitrate*, confirmed by the result.

arrived. And the only question is—Shall it come to pass as the object and result of this Dispensation, as the scope to which it tends, the event in which it issues? or, as the characteristic of a new æra to succeed it?

The history of Christianity hitherto goes far to negative the former hypothesis. Nearly nineteen hundred years have elapsed since (according to the received interpretation of it) this Prophecy began to be fulfilled and the means to this end were set at work—since the Christian Church was founded and the Gospel was first preached to the world: and we see not yet this blessed and long-promised event, *Universal Peace.* And it were a sanguine hope indeed that would infer that we are now nearer to it; whether we consider the present sad state of the Church dismembered and rent asunder by internal dissensions and discord: or the aspect of the political world; when the nations, instead of "beating their swords into plowshares and their spears into pruning hooks," are sharpening the sword and pointing the spear for renewed action—forging new engines and weapons of war, and strengthening their fortifications against anticipated assaults.

But we have a more certain answer to this question in the prophecies of "THE END"—New Testament prophecies—which utterly preclude the realization of such a hope before the coming again of "The Prince of Peace"—Christ. Take, for example, His own Prophecy of that event in the 24th chapter of St. Matthew's Gospel, in which (confirm-

ing the prediction in Daniel long before) He advertises us that it will be ushered in and immediately preceded by "a great tribulation, such as was not since the beginning of the world to that time, no, nor ever shall be" (ver. 21, with 29). And that, among the signs of "the end" approaching, will be "wars and rumours of wars . . . . nation rising against nation, and kingdom against kingdom." True, it is said in that same chapter, as another sign of the end, "And this Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall THE END come" (ver. 14). But note—"*for a witness to all nations*", which is very different from the common reading of the passage—*for the conversion of all nations:* these words—"for a witness," or "testimony to"—implying rather that it will be a time of special opposition to Christ's kingdom; and of "abounding iniquity", as said before, ver. 12; against which a special "testimony" will be needed.[1]

But *the means* to this end, *the cause* of this most desirable of earthly blessings—this Universal Peace—assigned by the Prophecy, determines it to be the promise of a new æra, in addition to the argument already advanced from *the time* specified—"the last days," and the other attendant circumstances:—"And He shall judge (*i. e.* "govern" *or* "rule") among the nations and shall rebuke many peoples: *and*" (as the consequence) "they shall beat their

[1] Compare the parallel prediction of the universal preaching of the Gospel at the same crisis, Rev. xiv. 6—11.

swords into plowshares &c." That is, as the result of Christ's reigning in present power ;—" rebuking" the nations leagued in the anti-Christian confederacy of that day, and then proceeding to establish His righteous government. As another Prophecy likewise connects this *cause* and *effect*,—the 72nd Psalm, which foretells Christ's reign under the type of Solomon, whose name is by interpretation " Peace":—

1. " Give THE KING Thy *judgments*, O God,
   " And Thy *righteousness* unto the King's Son.[1]
2. " He shall judge (rule) Thy people with *righteousness*,
   " And Thy poor with *judgment*.
3. " The mountains shall bring[2] *peace* to the people
   " And the little hills by[3] *righteousness*.

* * * * *

7. " In His days shall *the righteous* flourish ;
   " And *abundance of peace* so long as the moon endureth."

This is a lesson which the Rulers and Politicians of the world need to learn. They desire Peace: but they have yet to learn that it is " the work and effect of righteousness", and of righteousness only. That it is not to be secured by the Policy—however well adapted to the present times, and to a state of mutual distrust and rivalry—which arms each nation effectively against assault. Nor to the progress of social science and diffusion of useful knowledge—the panacea of our day for all evils :

[1] The same person, according to the parallelism, as " the King" in the 1st clause.

[2] I. e. " Shall herald" or " telegraph": see Notes and Exposition in my Commentary.

[3] " By", i. e. " by means of", " through."

but by striking at the root and going to *the source* of them all—individual and social, private and public, domestic and national—even *sin* or *unrighteousness* in its manifold forms, social and political. Which, no less than the atoning for sin, is the work of man's Redeemer, and the fulfilment of His mission as "The Messiah"—the king of God's anointing.

Where also—in conclusion—the practical importance of the present enquiry is seen: that it is no curious speculation (as some would represent it), but the determining of a question of great moment—the solution of the great problem of our age, viz., *How* and *When* that happy consummation shall take place to which none can be indifferent: which Prophets from the beginning have foretold as "the Restitution (the reinstating *or* righting) of all things"; and for which Christians are taught to pray daily as the first object of their desire—the coming of "the kingdom of God" when "His will shall be done in Earth as it is in Heaven": the regeneration of the world.

How? Whether by the means now employed in this hope and with this view? Or, by a fresh ministration or "going forth" of the Word of God under other and different circumstances, and a revived Interposition on His part?

And *When?* Whether as the decreed purpose and result of this Dispensation? Or, of another to succeed it for which we still look?

Former oracles have answered the latter of these

questions, and not indistinctly, *as regards the Divine purpose itself:* and now—in the present series—we are to receive the answer to the former, *as to the means of its accomplishment*—in the development of that purpose with the progress of Revelation and the increase of Prophetic Light.

APPENDIX.

I.

SUPPLEMENTAL NOTICE OF CHAPTER I.

For the ulterior reference of the Prophecy here treated, as well as of the Prophecies of this Book generally, to a period even yet future and to "the last days" in the strictest sense, the reader would be prepared by the preceding chapter—the first—viewed, as it may be, as introductory to the whole. For, in the first place, that the superscription, ver. 1—"*The Vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem*" —is not intended to designate this chapter only, but the whole Book, is evident from the vision being spread over the reigns of four kings: "*in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*" And accordingly we find it used as a general Title in 2 Chron. xxxii. 32, "Now the rest of the Acts of Hezekiah, and his goodness, behold they are written in *The Vision of Isaiah, the son of Amos.*" The word "*Vision,*" moreover, indicating the eminently prophetical character of the Book: a term denoting especially revelations made by a supernatural and Divine inspiration, 'founded on the fact, that in imparting His will to His messengers, Jehovah impressed vividly on their minds the *images* of the things which they were to divulge. Their mental vision having presented to it matters invisible to the eye of sense, but possessing all the reality and distinctness of outward

objects.'[1] While the prediction immediately following was, as certainly, not fulfilled in his times or in the reigns of the kings mentioned. Thus—

1. Whereas of the four kings—Uzziah, Jotham, Ahaz, and Hezekiah—all, with the exception of Ahaz, are commended as "having done that which was right in the sight of the Lord"[2], Judah and Jerusalem (to whom, be it observed, this Prophet is commissioned) are here represented as in a state of utter apostacy—a prodigy of rebellion and backsliding:—

2. "Hear, O heavens, and give ear, O earth!
For Jehovah hath spoken:
I have nourished and brought up children,
And they have rebelled against me.
3. The ox knoweth his owner,
And the ass his master's crib:
But Israel doth not know,
My people doth not consider.
4. Ah sinful nation! A people laden with iniquity!
A seed of evil doers! Children that are corrupters!
They have forsaken Jehovah;
They have provoked the Holy One of Israel unto anger;
They are gone away backward."

A description much more true of the race that "filled up the measure of the sins of their fathers," by imbuing their hands in the blood of the Son of God, than of any preceding generation: (Matt. xxiii. 32. 1 Thes. ii. 14—16).

2. Corresponding to which is the vision of the judgments with which, in consequence, they should be visited:—

5. "Why should ye be stricken any more?
Ye will revolt more and more:
The whole head is sick
And the whole heart faint.

[1] Dr. Henderson, *in loco.*

[2] See as to Uzziah (called also Azariah) 2 K. xv. 3, with 7; Jotham, ib. ver. 34; and Hezekiah, ch. xviii. 3, &c.

6. From the sole of the foot even unto the head there is no soundness in it;
   But wounds, and bruises, and putrifying sores:
   They have not been closed, neither bound up,
   Neither mollified with ointment.[1]
7. Your country is desolate
   Your cities are burned with fire:
   Your land—strangers devour it in your presence,
   And it is desolate as overthrown by strangers.
8. And the daughter of Zion is left as a cottage in a vineyard,
   As a lodge in a garden of cucumbers,
   As a beseiged city.
9. Except Jehovah of hosts had left unto us a very small remnant,
   We should have been as Sodom,
   And we should have been like unto Gomorrah."

True it is that in the reign of Ahaz the neighbouring nations invaded Judea, and slew and carried captive many of its inhabitants (2 Chron. xxviii. 5, 6). But neither that invasion, nor yet the later Babylonian invasion and captivity, realized the picture of extreme desolation here drawn: though, again, this part of the prophecy had a most accurate fulfilment in the times of the First Advent —in the destruction of Jerusalem and the desolation of Judæa by the Romans.[2] To which latter event accordingly we find this part of the Prophecy is determined by

[1] That is,—"There was no part which did not suffer from the calamities which sin had entailed." "The allegation of this passage (adds Dr. Henderson) in proof of the doctrine of original sin, and of the total depravity of human nature, is totally unwarranted by any just principle of Biblical interpretation. It does not, as Calvin ably shows, refer to sin at all, but to its punishment."

[2] So Bp. Newton on ver. 8,—"This passage may relate proximately to the times of Ahaz and Hezekiah; but it must have a

the quotation of the 9th verse by the Apostle Paul in anticipation of Israel's present rejection, Rom. ix. 29, which may be taken as a key to the entire chapter. (See the whole context there, chs. ix.—xi.)

3. Moreover, whereas in Isaiah's time, and especially its worst period—the reign of Ahaz—the sin of the people was idolatry; to which was added in the times preceding the Babylonish captivity the negleet of the sabbaths, the reason assigned for the 70 years of its duration, 2 Chron. xxxvi. 21; here they are upbraided with a service characterized by the strictest formalism and multiplied ceremonies, among which are specially mentioned the "sabbaths" (ver. 10—14), rendered "vain," and hateful in the sight of God, by "their hands being full of blood" while "making many prayers" (ver. 15). The exact description and character of the nation in our Lord's time, with which He also upbraids them in nearly the same words: "devouring widows' houses and for a pretence making long prayers;" "tithing mint and rue and all manner of herbs, and passing over judgment and the love of God." While the declaration that their "hands" were the meantime "full of blood" was attested by themselves unconsciously when they said "His blood be on us and on our children."

4. But the most conclusive proof that the prophetic vision in this chapter takes in even the latest times is in the section from verse 24 to the end: where—after an exhortation to repentance (16—20), and a renewed lament for the utter degeneracy of the nation (21—23), a time is contemplated when judgment turns to mercy, and the punishment of their sin works the purifying effect of chastisement:—

further reference to the devastations made by the Chaldæans, *and especially by the Romans.*" In which sense (he adds) it was understood by Justin Martyr, Tertullian, Jerome, and most ancient interpreters. Dissertation VIII. § III.

24. "Therefore thus saith the Lord,
Jehovah of Hosts, the Mighty One of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies.
25. And I will turn my hand upon thee,[1]
And purely[2] purge away thy dross,
And take away all thy tin:[3]
26. And I will restore thy judges as at the first,
And thy counsellors as at the beginning;
Afterward thou shalt be called 'The City of righteousness,
The Faithful City.'
27. Zion shall be redeemed with judgment,
And her converts with righteousness.

Some would find a fulfilment of this promise in the reformation which took place under Nehemiah after the return from Babylon. But its terms far exceed anything then realized in the *extent* of the reformation—the taking away of "all dross" and "alloy" and exhibiting the metal perfectly pure: its *permanency*—"Afterward" or "Thenceforth thou shalt be called 'The City of righteousness, The Faithful City,'" not again to "become an harlot": and this attended by a restoration of the nation's *polity*—her "judges" and "counsellors"—as in the palmy days of its early History—the days of Moses, and Joshua, and Samuel, and the Judges—while as yet the Theocracy continued: for to that period undoubtedly is the reference of the expressions "as at the first" and "at the beginning." The fulfilment to be in that day of which our Lord said to the Twelve, "Verily I say unto you

[1] A phrase used in a hostile sense, as Ps. lxxxi. 15; Amos, i. 8: but not here, where the sequel shows it is in the sense of correction and purification.

[2] Or, "*with potash*" used in smelting metals, according to Gesenius and Dr. Henderson, with the Chald. But the ancient versions agree with ours.

[3] Or, "*alloy*" found in silver ore. Gesenius, &c.

that ye which have followed me, in the regeneration when the Son of man shall sit in throne of His glory, ye also shall sit upon twelve thrones, judging (ruling over) the twelve tribes of Israel." (Matt. xix. 28).[1]

With which also agree the concluding verses, 28—31,

28. And the destruction of the transgressors and sinners
shall be together,[2]
And they that forsake THE LORD shall be consumed.
* * * * *
31. And the strong shall be as tow
And the maker of it as a spark[3]
And they shall both burn together,
And none shall quench them:

the fiery judgment and destruction pointing here, as uniformly elsewhere, to the "vengeance" of the day of the Lord's next appearing (2 Thess. i. 7—8). Compare Ps. l. 3; xcvii. 3. Ch. lxiv. 1, 2; lxvi. 15, 16, &c.

[1] So Rabbi Kimchi says on this passage of Isaiah that 'this will take place in the days of the Messiah,' i. e. of His kingdom.

[2] The impenitent and unconverted, in contrast with "the converts" of the preceding verse.

[3] Rather, with the Margin, "And his work as a spark."

II.

ON THE LEGITIMATE SCOPE OF CHRISTIAN MISSIONS.

One great obstacle—in addition to the reluctance to part with any long cherished persuasion—with which the literal acceptation of this Prophecy has to contend, and the view thus opened of the Divine purpose respecting the conversion or evangelization of the World, is the apprehension that it would operate prejudicially to the cause of Missions. That is to say, if we cannot hold out as their scope and object, and promise as their result, the Christianizing of the nations of the Earth universally, the motive for their prosecution and support will be taken away.

To such an objection it were a sufficient reply that the motive of duty is not the measure of success but the command of God: that it is ours to do His will plainly revealed, leaving to Him the results: and His command is explicit, and His will plainly revealed, that the Gospel should be preached in all the world. But as there are many who believe that the results they look for are also revealed, and are the subject of express promises given for our motive and encouragement, it may be well to examine more particularly the grounds of this persuasion.

It will be admitted, then, that we have no right to look for results of the preaching of the Gospel in heathen lands different from what we experience in our own country, and from the uniform result hitherto. And what is this? It is just that—not to speak now of

Prophecies gone before — which the New Testament Scriptures would lead us to expect. For, where in them is the promise held out of the evangelizing of the World in this Dispensation, or of its universal subjection to the kingdom of Christ?

We naturally look first to the Apostolic Commission. It indeed says, "Go ye and teach all nations"—"teach" with a view to "make disciples," (Matt. xxviii. 19, *Gr.* and *Margin*). . . . . "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). Here the duty is plain. But what of the result? They are advertised that there would be some success, but also that there would be failure: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And the failure far in excess of the good fruit: as our Lord had before intimated in what may be termed a perspective view of the dissemination of Christianity, contained in the two connected parables of "The Sower" and "The Tares." The first setting forth the sowing of the seed—"the word of God" and "the word of the kingdom"—beginning with His own ministry: where for one case of success we have three failures from various causes, not local or temporary, but, to continue in operation to the end: causes deep seated in human nature. The other following up this, and carrying us forward to the consummation—to "the harvest" which is "the end of this age" (*Gr.*): when "the good seed" is found intermingled with "tares"; and, if it were not to be inferred, the event hitherto has taught us to which the preponderance is to be assigned.

Confirmed by the New Testament Prophecies more strictly so called: viz.

Our Lord's Prophecy of His Second Coming, which forewarns us that "abounding iniquity"—not wide-spread Christianity—shall be the characteristic of the times immediately preceding: "As the days of Noah so shall also the coming of the Son of Man be," &c. (Matt. xxiv. 37 with 12).

And all the prophecies of "the last days" in the Apostolic Epistles (referred to in this Lecture) which—instead of the brightest days of this Dispensation, as they should be on the supposition of an onward progress and triumph of the Christian Truth—are uniformly pictured to us as the darkest. Among which stands out in marked prominence the historical prophecy in 2 Thess. chap. ii., which, dating from the Apostle's days, begins with "the mystery of iniquity"[1] then working, and ends with its maturity in the revelation of "that Wicked One whom the Lord shall destroy with the brightness of "His Coming": the history of Anti-Christianity running parallel with Christianity and ending in "an apostacy" (ver. 1, *Gr.*) which is only extirpated by judgment.

And last,—The great Prophecy of the New Testament —The Apocalypse; which, however interpreted, is also the history of an apostacy matured and judged at the Lord's appearing.[2]

No promise certainly here of the success often anticipated for Christian Missions. But are we therefore to abandon them? If it be not given us to convert the world, are we therefore not to labour for the conversion of the many whom we may count on? Often has it been said, and truly, that the salvation of one soul would be a reward for a life of labour. But, waiving this consideration—even though we should not be required to believe that all the heathen to whom the Gospel has not reached shall perish eternally,—Is there no other motive for seeking their conversion? Rather, Is there not a motive paramount to this in the glory to accrue to God from it? For, Is it nothing that the worship due to Him should be given to idols and to demons? Nothing in this

[1] Or "*of lawlessness*" (ἀνομίας), opposition to Christ's kingdom.

[2] The Author may be permitted to refer the reader to his 'Exposition of the Book of the Revelation' considered as predicting the events to precede and usher in the Lord's Second Coming.

to fire the Missionary's zeal—that, where now God is unknown and dishonoured, His Truth should be proclaimed, and His Name confessed and praised? Does this rest with us? Is the great privilege granted to us to be labourers in such a work, and shall we sit idle and fold our arms?

Besides—regarding the Gospel as "to be preached in all the world for a witness to all nations" (according to our Lord's prediction already noticed, Lecture p. 22,) there would be an increasing urgency for this testimony being made as "the end" approaches: in view of the opposition and dominant power of Anti-Christianity in "the last days." In this view it is the raising of the standard of the cross to gather out subjects for the kingdom of Christ, and to recruit His army, against the last dread conflict: especially as "the Gospel *of the kingdom*", the character in which (and not the Gospel of salvation only) it is distinctively said to be then preached for a testimony, when the sovereignty of Christ will be the great question at issue. To the greater honour and glory of the witnessess so going forth in the cause of their Lord: inasmuch as, being called by their mission and testimony to "suffer with Christ," theirs specially is the promise to those who forsake family, and home, and houses and lands, and who risk their lives, for His sake—the promise of reigning with Him in His kingdom when revealed.

And last—So only will the Church collectively fulfil her Mission in the world pending the coming of Christ, as (to repeat the definition of it) "a people taken out of the nations *to the Name of God*," that is, to maintain the revelation of the True God, which is His "Name," in opposition to all false Gods; and His true Religion—as his peculiar people, called by His Name,—in opposition to all false religions. Or, as defined by our Lord, chosen to be "the Salt of the earth", and "the Light of the world",

which, it is evident, she is only as a Missionary Church, and in measure as she "lets her light shine before men", and circulates the Truth committed to her trust.

Such, in brief, the legitimate scope of Christian Missions; and, it will be admitted, an ample one: and such the Scriptural motives by which this work is commended. Which it is of the greatest importance to apprehend, as otherwise we can look only for that which is the invariable result of acting on a false stimulus,—disappointment and discouragement calculated to break the spirit of the Missionary; and, indeed, to operate against all evangelizing enterprise. While, going to work according to the measure given him, he will not only be contented with the results, but often surprised by success surpassing his expectations.

This false stimulus has been largely administered heretofore by the misapplication of Prophecies like that before us—the taking them out of their place as Prophecies of an age to come and applying them to the Church of this Dispensation. An error which has been productive of another and even more serious evil to the Church itself: leading her gradually to lose sight of her calling and mission and to become impatient of her insulated state as a Church: to be ambitious of exchanging the position of a church 'militant here in earth' for that of a church triumphant, before the time; and to aspire to a Catholicity which is an anticipation of Christ's kingdom, and has contributed more than any thing else to the secularizing of Christianity under colour of a warrant from Scripture derived solely from this perversion of its Prophecies.[1]

'Catholic' or 'Universal' we truly confess the christian Church to be in more senses than one. First, as embracing persons of all nations, in contradistinction to the Jewish, which was confined to the members of one nation and people. And, again, in respect of its diffusiveness, as disseminated through the earth—'the holy Church *throughout the world*'—having branches in all parts: as in the

Apostles' days we read of the Church at Jerusalem, at Antioch, at Cæsarea, at Rome, at Corinth, at Ephesus, at Thessalonica, at Laodicea, at Smyrna, at Pergamos, at Thyatira, at Sardis, at Philadelphia: which,—as being all built on the same foundation, and professing the same Faith, and maintaining the same discipline,—were collectively 'One Catholic and Apostolic Church'. But 'Catholic' or 'Universal' in the sense of embracing all nations within its pale it is no where promised that it should be: nor could it be and be *a Church*, which were a part equal to the whole, an election from the mass of mankind embracing the mass!

Such an Universality is indeed predicted for Christianity or the knowledge of Christ: but (be it repeated) in a Dispensation which will not be, as is this, a Dispensation of *a Church* but of *a Kingdom:* and a kingdom not to be established by Christian Missions, but by the revelation in power of Christ Himself—The King.

LECTURE II.

THE PROPHECY OF IMMANUEL.

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ISAIAH ix. 6, 7.

6. "For unto us a Child is born,
Unto us a Son is given;
And the government shall be upon His shoulder:
And His name shall be called
WONDERFUL, COUNSELLOR, THE MIGHTY GOD,
THE EVERLASTING FATHER, THE PRINCE OF PEACE.
7. Of the increase of His government and peace there shall be no end,
Upon the throne of David, and upon his kingdom,
To order it and to establish it with judgment and with justice,
From henceforth even for ever.
The zeal of THE LORD of hosts will perform this."

IN order fully to apprehend the import of this notable Prophecy, with the brilliant constellation of Titles by which it designates Him who is its subject—THE MESSIAH, it is to be observed that it is the conclusion of a context occupying the two

preceding chapters which as a whole may be denominated *The Prophecy of Immanuel*; given under the following circumstances:—

In the reign of Ahaz, king of Judah, a conspiracy was formed by the kings of Syria and Israel to invade Jerusalem, as stated in the first verse of chap. vii.: "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it." And this with the design of setting aside the succession to the throne of David, and replacing Ahaz by another king of their own appointment and tributary to them; as stated in their own words, ver. 6,—"Let us go up against Judah and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeal."

Now this was contrary to the purpose of God revealed in His repeated promises to David, and which He even vouchsafed to confirm by an oath, which guaranteed the stability and perpetuity of his throne in the person of the Messiah as his seed. So 2 Sam. vii. 16, in recognition of his purpose to build a house for the Lord—"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" Adverted to more than once in the Psalms; as Ps. lxxxix. 35–37, "Once have I sworn by my holiness that I will not lie unto David. His seed

shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in heaven", that is, "the rainbow,"—as sure as the covenant and promise to which it is witness. And again Ps. cxxxii. 11,—"THE LORD hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne": which last words are quoted by the Apostle Peter in his first discourse to the people of Israel, on the day of Pentecost, (Acts ii.), as a prophecy of Christ, and implying His resurrection from the dead in order to its fulfilment:—"But being a prophet" (i. e. David), "and knowing that God had sworn with an oath to him, that *of the fruit of his loins, according to the flesh*, He would raise up Christ to sit on his throne; he, *seeing this before*, spake of the resurrection of Christ, &c." (ver. 30, 31).

In which Promise, therefore, Ahaz should have confided and so assured his heart against this threatened danger; whereas we read that he was panic-struck, and filled with consternation, ver. 2:—"And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." Notwithstanding which most culpable unbelief the Lord graciously sends His prophet to allay his fears by predicting the overthrow of his combined enemies, ver. 3–9: "Then said the Lord to Isaiah, go forth now to meet Ahaz, thou and Shear-jashub thy son, at the

end of the conduit of the upper pool in the high-way of the fuller's field": (which name of his son —denoting, as rendered in the margin, "*The remnant shall return*", was a pledge that there was hope in the end for the nation in view even of the captivities that awaited it and the repeated desolation of the land[1]): "And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people" (fulfilled at this precise time, as recorded 2 Kings xvii. 6, 24). "And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established." Nor is this all. He vouchsafes an offer to confirm this

[1] So again, ch. x. 21, with evident allusion to this name:— "And it shall come to pass in that day that *the remnant* of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon THE LORD, the Holy One of Israel in truth. *The remnant shall return* (Heb. *Shear-jashub*), even the remnant of Jacob, unto The Mighty God."

His most express word by a sign—any sign that Ahaz would name:—"Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth or in the height above." (ver. 10, 11). This offer, however, he refuses under the pretext of reverence for God and his command, Deut. vi. 16, "Thou shalt not tempt" (or "put to the proof") "the Lord thy God:"—"But Ahaz said, I will not ask, neither will I tempt the Lord":[1] though really in mistrust of God's word, and preferring to rely on human aid; as we are told 2 Kings xvi. 7, where we find that "he sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up and save me out of the hand of the king Syria, and out of the hand of the king of Israel, which rise up against me." To secure whose aid he spoiled the temple of its gold and silver and other matters of value (ver. 8, 17, 18). But though Ahaz believed not, the purpose of God respecting David's throne must stand: and therefore—not for his assurance, but for the confirmation of the faithful of that and future times in that promise—a sign is given. "And he (Isaiah) said, Hear ye now, O house of David; Is it a small thing for you to weary men" (in discrediting my word or my mission as the Lord's Prophet), "but will ye weary my God also?" (by rejecting His offer). "There-

[1] So Chrysostom understands this answer, and others after him, rather than as the expression of contempt.

fore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name IMMANUEL."

That these words refer to the Messiah, and to Him exclusively, as "The Seed of the Woman" promised in the first Prophecy, (to which indeed there is a marked allusion in the emphatic form of the Original, "Behold, *the* virgin," not "*a* virgin,"[1]— the virgin of old predicted), it is needless to waste time here in proving, in answer either to unbelieving Jews or rationalizing Christians; as, could any reasonable doubt exist, the inspired authority of the Evangelist Matthew should be considered decisive of it, in his quotation of them chap. i. 22, 23, of his Gospel,—"Now all this was done *that it might be fulfilled which was spoken of the Lord by the Prophet*,"—no mere accommodation, observe, of the passage—"saying, Behold a virgin" ("*the* virgin" here again) "shall be with child and shall bring forth a Son, and they shall call His name Emmanuel, which, being interpreted, is, God with us." The only question being as to the connection between this Prophecy, of an event then so remote, and the two following verses; which say, in continuation, that before this child should be of an age to distinguish between good and evil the reign of the two kings who were the objects of Ahaz's fear would

[1] Heb. הָעַלְמָה, Sept. ἡ παρθένος. So Micah, ch. v. 3 (2), יוֹלֵדָה, *she who is to bear*: compare the preceding verse—the remarkable prophecy of Christ's birth to be at Bethlehem.

be at an end :—"Butter and honey shall he eat that he may know (or "until he knows[1]) to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings": or, "the land shall be forsaken, before (or "because of) whose two kings thou art distressed."[2] Where, of the various solutions offered of this apparent anachronism, that one is decidedly to be preferred[3] which supposes the Prophet to be (as was frequent under prophetic inspiration) transported in vision or ecstacy into the future *which he sees as present*—the child, "Immanuel," appearing to his prophetic eye as already born : confirmed by his language literally rendered —"Behold! The Virgin *has conceived*, and *bears* a son, and *calls* his name Immanuel"! as again in chapter ix. 6,—"Unto us a child *is born ;* unto us a son *is given*" . . . and in agreement with the character of Isaiah's Prophecies generally as given in the Title of the Book,—"The *Vision* of Isaiah the son of Amoz, which he saw, &c." In which same ecstacy he continues to speak in the two next verses, where the period of this child's infancy—about three years—is adopted as the measure of the period within which the downfall

[1] So Gesenius, Lex. Art. יָדַע; and the Targum.

[2] See the same construction of the verb קוּץ with מִפְּנֵי, *because of*, Exod. i. 12; and Num. xxii. 3.

[3] Proposed by Vitringa, and adopted by Professor Hengstenberg, Christology *in loco*.

of the two confederate kings should take place: also accurately fulfilled by the king of Assyria, Tiglath Pileser, taking Damascus the capital of Syria, and slaying Rezin, (2 Kings, xvi. 9); and then laying waste the land of Israel and carrying captive a great part of its inhabitants, previous to which Pekah was slain, (2 Kings, xv. 29, 30). During which interval, however, and pending this deliverance, the land should be subject to devastation; as a token and consequence of which—and not an indication of wealth and abundance, as generally interpreted—the child's "eating of butter[1] and honey" is mentioned: this being the chief sustenance in a depopulated country when its fields should lie waste and uncultivated; abandoned to the herds for pasturage, the produce of which should be proportionably plentiful: as explained below, ver. 21—23, where the words occur again, and unmistakeably in this sense.[2]

[1] Lit. *thick curdled milk.*

[2] 'In the desolated land, for want of fruits and wine, they shall live on milk and honey, and therefore they shall all attend to the keeping of cattle'. (Gesenius on ver. 22).

And Hengstenberg:—'The sense of this verse (15) is:—*The existing generation, represented by this child, whose birth was viewed by the Prophet as present, would not for some years to come obtain quiet possession of the country, but would be obliged to live on the produce of their herds, which would find abundant pasturage in the desolated land.*'

And so Bp. Lowth on ver. 21, 22; though in verse 15 he considers the "butter and honey" to be a sign of plenty.

As to the desolation of the land of Judah by Syria and Israel at this time see 2 Chron. xxviii. 5—8.

To proceed—Though (as already said) for the vindication of the Truth of God, and for the confirmation of His promise to the house of David, this conspiracy against it must be defeated, the unbelief of Ahaz and of his degenerate house and people must not go unpunished; and, accordingly, the Prophet goes on to predict judgment to come on them from the very quarter to which Ahaz looked for deliverance, and by the instrumentality of the very power on which he staid for help—namely, "Assyria"; which, after laying waste the land of Israel, would also invade and desolate the land of Judah, ver. 17 to end of this chapter:—"THE LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt,[1] and for the bee that is in the land of Assyria: and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. And it shall come to pass in that day, that a man

[1] Fulfilled by the invasion of Pharoah Necho 2 Kings, xxiii. 29; 2 Chr. xxxv. 20.

shall nourish a young cow and two sheep: and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter: for butter and honey shall every one eat that is left in the land. And it shall some to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle."

So dearly (it has been well remarked) was the deliverance purchased by Ahaz which would have been wrought for him without further sacrifices had he believed the Prophet. 'He was obliged, even at that time to suffer severe distresses from the Assyrians; and the dependence on Assyria, into which he was brought, formed the first link in the chain of misfortunes which, partly by the Assyrians, partly by their successors, the Babylonians, fell upon the kingdom of Judah' (See 2 Chron. xxviii. 19—21). [1] If indeed there does not underlie the Assyrian power and invasion here, as elsewhere, a deadlier foe and greater devastation by which should be accomplished the indignation

[1] Prof. Hengstenberg, as before: who observes that the king of Babylon is expressly called, 2 Kings xxiii. 29, "the king of Assyria."

against the Jewish people: for scarcely can the extreme terms of this prediction be said to have been realized by that judgment.

II. With the next Chapter another section commences which repeats in part the prophecy of chapter seven; with this difference, that it is not, as was it, addressed to Ahaz and the house of David, but to the two kingdoms leagued against Judah—Israel and Syria—and principally the former. Accordingly a different sign is now given: one—not of final deliverance as by the anticipated birth of the virgin's son "Immanuel", but—of defeat and desolation, in the birth of another child, to the Prophet, to whom is given the name "*Maher-Shalal-Hash-baz*": that is, "*The spoil speeds on; the prey*, or *plunder*, *hastens*:" (ver. 1—3). Of which the application is made for them, (ver. 4): "For before this child shall have knowledge to cry, 'My Father, and My Mother,' the riches of Damascus" (Syria's capital,) "and the spoil of Samaria" (Israel's capital) "shall be taken away before the king of Assyria:" that is, in about the same time indicated by the former sign: "Immanuel" the sign to Israel; "Maher-shalal-hash-baz" the sign to their enemies.

It was not, however, only for the present sin of Israel in conspiring against Judah that judgment impended on their kingdom; but for the first and great sin of the ten tribes in separating from the kingdom of Judah, with which and the throne of David was connected the Theocracy or kingdom of

God. As the Prophet goes on to tell them: "The LORD spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly"—(a fountain issuing from the foot of the holy hill of Zion, and so an appropriate emblem of the Theocracy, and, in its noiseless flow, contrasting the humble state of the house of David with the emblem of the Assyrian power, the great Euphrates) —"and rejoice in Rezin" (their ally) "and Remaliah's son" (their own king); "now therefore, behold, the Lord bringeth up upon them the waters of the river" (the Euphrates) "strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels and go over all his banks": (ver. 5–7).[1] Nor would the invasion be confined to the land of Israel: it would extend also to Judah, (ver. 8):—"And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck":—'fulfilled in the days of Hezekiah when Sennacherib spread his troops over the whole country, and might figuratively be said to "reach even to the neck" when he laid siege to Jerusalem itself, the metropolis, which alone held its head above the water'.[2] (2 Kings xviii. 13, 17.) Here, however, his course was to receive a check: he must not, by taking the royal city, obtain a

[1] So Jerome, *in loco*:—'Quia populus decem tribuum magis voluit Rezin et filio Remaliæ,—*i. e.* Damasci et Samariæ regibus—esse subjectus quam stirpi David, quæ meo cœpit regnare judicio, faciam eum nequaquam his regibus quos assumpsit, sed regi servire Assyrio.'

[2] Henderson.

complete victory. True, the prophecy adds,—"and the stretching out of his wings shall fill the breadth of Thy land, O Immanuel". But here—in this word—was the hope of deliverance. As observed by one already named—'The Prophet here, by addressing "IMMANUEL", the future great Restorer of the Theocracy, and calling the land "*His* land," shows that the visible Theocracy, whose concerns He already directed, could not be brought to ruin; nor the land in which He should, at a future time, be born (as predicted above), remain desolate'.[1] It is as if he said—'Hostile forces shall pervade and fill Thy land, O Immanuel; but if it be Thy land, and Thou art what Thy name imports, wilt Thou not compassionate Thy people and come to their aid?'[2] A hope and a plea which should hold good in all future time, under all future calamities of the people and forcible occupation of their land. And accordingly, upon the mention of "IMMANUEL" and "His land", the prophet's vision widens, and, again in ecstacy transported into His times, he sees a confederacy of many nations and various countries (of which the former enemies of Israel, and especially the Assyrian, were the types), and apostrophizes them in the words of ver. 9:—"Associate yourselves, O ye people (*Heb.* peoples), and ye shall be broken in pieces, and give ear, all ye of far countries: (*Heb.* ye distant parts of the earth): gird yourselves and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought;

[1] Hengstenberg. [2] Rosenmüller *in loco.*

speak the word, and it shall not stand: for GOD IS WITH US"—in the Original, IMMANUEL," which perhaps were here better left, as before, untranslated,—"Because of IMMANUEL": the third occurrence of this Name in this context and shewing that (as observed in the beginning) it is the key to the whole.

Which reference to a future and far distant time is confirmed by the sequel. Other Prophecies apprise us that on the eve of the second coming of the Messiah—that coming which is also His kingdom, His coming to take His throne on "the holy hill of Zion"—an attempt will be made to anticipate this purpose, not by one or two powers, as on the occasion which gave rise to this prophecy, but, such as here foreseen, by the powers of the world at large; an AntiChristian confederacy of the nations and peoples of the earth and their kings (See again Ps. ii., with Rev. xix. 11—19). Under these circumstances the danger to the Lord's people would be an Ahaz-like fear which would prompt them to conciliate the world-power, instead of in faith resting on the "sure word of prophecy" and waiting its fulfilment. And so, we find, against this danger a warning now follows, suited to all times but especially to the last days:—"For the LORD spake thus unto me with a strong hand,[1] and

[1] I. e. "with a mighty impulse", Henderson: who refers for this sense of "*The hand of the Lord*" to 2 Kings iii. 15 &c. and especially Ezek. iii. 14, "the hand of the LORD *was strong upon* me": see the Heb. So the Targum—"*in the power of prophecy.*"

instructed me" (and in me all those who would heed His word) "that I should not walk in the way of this people; saying, Say ye not, 'A Confederacy,' to all them to whom this people shall say, 'A Confederacy'; (when this is the watch-word beware how ye take it up); "neither fear ye their fear, nor be afraid. Sanctify THE LORD of hosts Himself; and let Him be your fear, and let Him be your dread: and He shall be for a sanctuary." (ver. 11–14.)

But on the majority of the people the warning would be lost. He whom they should have welcomed as their Saviour and King—the "Immanuel" of this prophecy—they were offended at because of His humiliation; while their better convictions they stifled, influenced by the fear of man. As it is said of some even of those who believed on Him that "they were afraid to confess Him" . . "for they loved the praise of men more than the praise of God" (John xii. 42, 43): and especially in dread of the world-power of the day, the Romans; as again we read of their rulers that "they held a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone all men will believe on Him; and the Romans shall come and take away both our place and nation" (Ib. xi. 47, 48): the same "fear" that dictated the cry "We have no king but Cæsar." And thus they conspired with the Gentiles to condemn Him; in consequence of which, as here predicted, instead of "a sanctuary", He was "for a stone of stumbling

and a rock of offence to both the houses of Israel,"—(words several times quoted in the New Testament as fulfilled in the rejection of Christ by the Jewish nation and so determining the prophecy to that period[1])—as also "for a gin and for a snare to the inhabitants of Jerusalem," that is, in the judgment that followed, as explained in the next verse—"And many among them shall stumble, and fall, and be broken, and be snared, and be taken." A judgment under which they still lie—the prophecy thus carrying down their history to the present day.

III. During this period, however, of Israel's unbelief and dispersion, the Messiah was to be acknowledged by another people, as He is now introduced saying, ver. 16, 17: "Bind up the testimony, seal the law among my disciples"—an unmistakeable indication, in this connection, of the members of the Christian Church, whose distinguishing name this is, "*disciples*,"—among whom "the testimony" to Christ, both of the Prophets and the Gospel, should be received and treasured up; and "the oracles of God" originally committed to Irsael, and His revealed Word—here

[1] Luke xx. 18; Rom. ix. 32; 1 Cor. 1. 23; 1 Pet. ii. 8. As also referred to the Messiah by the ancient Jews in the Talmud, in the book entitled *Sanhedrin*, in which it is expressly applied to Him as the Son of David who was to come after the subversion of the two divisions of the Hebrew people. (Noted by both Henderson and Hengstenberg).

(as often) comprised under the term "The Law" and "Testimony"[1]—should be meantime, deposited and preserved. While that Israel's rejection should not be final He plainly intimates, adding in the next verse—"And I will wait upon Jehovah that hideth His face from the house of Jacob, and I will look for Him"; or, "I will put my trust in Him," as the words are quoted by the Apostle, Heb. ii. 13[2]—"trust Him" for His promises to that people, which are also promises of His Kingdom, and wait upon Him for their fulfilment (Comp. ch. liv. 8)[3]. Which place in Hebrews determines also the following words to be the language of the Messiah,—"Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the LORD of hosts which dwelleth in Zion": by some taken to be the words of the Prophet spoken of himself and his sons before mentioned—

[1] So unquestionably in ver. 20, where the words again occur. Besides these two places תְּעוּדָה occurs only in Ruth iv. 7; but is identical with עֵדוּת the usual term.

[2] That the quotation is from this place (and not from Ps. xviii. 2 or Isa. xii. 2, to which the marginal references refer) is evident from the next clause which quotes ver. 18 here in continuation.

[3] So Bp. Horsley here, only taking the prophet to be the speaker:—'This command to the Prophet to "*bind up*" this prediction and "*seal the law*" [the oracular word] or doctrine, as a thing to be laid by for future use; together with the Prophet's declaration, that immediately follows, that he "*will wait for Jehovah* &c.", clearly shews that these oracular warnings and admonitions, which he is commanded to bind up and seal, relate to the events of distant times.

"Shear-jashub" and "Maher-shalal-hash-baz";[1] but quoted by the Apostle as a declaration on the part of Christ that he regards those whom He here vouchsafes to identify with himself, and designates "children of God," as His "brethren" in virtue of their sanctification in Him by participation of His Spirit[2]. These—"His disciples" of a former verse—He says are, together with Himself, "for signs and wonders in Israel." *He* had been declared in the preceding chapter to be "a sign given by Jehovah," aud was "a wonder" also, in reference to His miraculous birth—a sign and pledge of the fulfilment of the promises to the house of David in the establishment of his throne; though "a sign which should be spoken against", as foretold by the aged Simeon on His presentation in the temple, and as came to pass. And His disciples are also "for signs and wonders" in the same sense—their fellowship with Him in His sufferings; and among them especially the Apostles and first preachers of the Gospel, in "the power" with which "they gave witness to His resurrection" and "the signs and wonders wrought by them in His name" (Acts iv. 30, 33).[3]

These—the "disciples" of the Messiah, who have in trust "the Law and the Testimony"—are now addressed in warning that they should be

[1] So Hengstenberg &c.

[2] See the context there, ver. 11–14.

[3] Compare 1 Cor. xiv. 21, 22, where the gift of tongues is said to have been "for a sign" specially to the people of Israel.

faithful to this trust and walk in this light, with special reference to a time when it would be their only safeguard against abounding spiritual delusion :—"And when they shall say unto you"—they whose watchword shall be "A Confederacy", above mentioned—"Seek unto them that have familiar spirits[1] and unto wizards[2] that peep (or whisper) and that mutter[3]: should not a people seek unto their God? *Is it* for (or "in behalf of) the living to the dead?" Such delusion the prophecies of the New Testament (into which times the verses preceding have carried us) foretel plainly as a precursor of the Lord's Second Coming. He himself advertises His disciples that before that event "there shall arise false Christs and false prophets and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very

[1] אוֹבוֹת—uniformly so rendered: persons who evoked the spirits of the dead by means of incantations; as here, "seeking for the living *to the dead*: νεκρόμαντις. E. g. 1 Sam. xxviii. 7, 11 &c. The word is once found for "*bottles*", full of new wine "ready to burst", Job xxxii. 19; whence the idea seems to be *inflation*. The LXX usually render by ἐγαστριμύθοι, *ventriloquists*.

[2] יִדְּעֹנִי—Lit. a *knowing* or *wise* one; from יָדַע: usually with the former, and denoting a person who professed to make revelations and disclose secrets by intercourse with the world of spirits. LXX. τοὺς ἀπὸ τῆς γῆς φωνοῦντας.

That these powers were not merely pretended is evident from the law which condemned such persons to be stoned to death Lev. xx. 27; &c. Comp. *witchcraft* Gal. v. 19, 20.

[3] "*Peep*".—Lit. *chirp* or *pipe*, as birds; as ch. x. 14; xxxviii. 14. onomatopoetic of the sounds of the necromancers. "*And mutter*": LXX. οἱ ἐκ τῆς κοιλίας φωνοῦσιν. Only here.

elect" (Matt. xxiv. 24). And St. Paul—"The Spirit speaketh expressly that in the latter times some shall depart (apostatize) from the faith, giving heed to seducing spirits and doctrines of devils" *or* "demons": (1 Tim. iv. 1). And again—speaking of "that WICKED ONE whom the Lord shall consume with the spirit (*or* breath) of his mouth, and shall destroy with the brightness of his coming"—"even him", he adds, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all the deceivableness of unrighteousness in them that perish" (2 Thess. ii. 8, 9.)[1] "To the Law"—the Oracles of God—"and the Testimony" is the Lord's direction at that time to His people: "if they speak not according to this word (it is) because (there is) no light in them," or more literally, "because there is no dawn *or* morning-light for them":[2] the day of the Lord, of whose coming this is a frequent emblem, will be to them, not light but, "a day of darkness and gloominess": confirmed by what follows—"And they shall pass through it (the land) hardly bestead and hungry: and it shall come to pass that when they shall be hungry they shall fret themselves, and curse their king and their God, and look upward.[3] And they shall look unto the earth (*or* land), and

[1] Compare "the sorcerers," Mal. iii. 5, with ver. 2.

[2] So the Vulg; "non erit eis matutina lux." It is remarkable that the Heb. has לו, "to" or "for *him*," sing., which is carried through the two next verses as though pointing to some *One* in particular—the Head and representative of the confederacy.

[3] Comp. Rev. xvi. 8—11.

behold trouble and darkness, dimness of anguish, and (they shall be) driven to darkness".[1]

But great though this "distress" and thick this "darkness", it shall not be perpetual nor without hope. Light shall break in when and where least expected. "Nevertheless" (reading ch. ix. 1, in continuation of ch. viii.) "the dimness shall not be such as was in her vexation *or* distress[2]," (that is the land's, mentioned in the preceding verse). "As the former time debased (*or* brought into contempt) the land of Zebulon and the land of Naphtali, so the latter time hath put honour on it, (*or* made it glorious)[3]—the way of the sea, beyond Jordan, Galilee of the Gentiles". This region was the first that suffered from the invasion of the Assyrians, predicted above, under Tiglath-pileser. (2 Kings xv. 29); and afterwards under Shalmanezer who completed its desolation (Ib. xvii. 5, 6): and moreover was held in general contempt by the

[1] Lit. "and darkness driven."

[2] Heb. same root as of "anguish" ch. viii. last verse.

[3] So—instead of "*lightly afflicted*" and "*did more grievously afflict*" of the E. V.,—Vitringa, Bps. Lowth and Horsley, Hengstenberg, Henderson and Gesenius. Bp. Horsley remarks—'The verb קָלַל with the mention of some specific burden, of service, affliction, or whatever else may be described under the image of a burden, signifies to take off from that burden or make it lighter. But no instance can be found in which that verb, transitively, signifies to *lay on a light affliction*, to afflict in a small degree, or to lay on a light burden of any sort. Again the verb כָּבַד with the mention of some specific burden may signify to aggravate its weight: but the verb by itself never signifies '*to afflict grievously*': (Bib. Criticism *in loco.*). Both which statements may be verified by consulting a Hebrew Concordance.

Jews owing to the mingling of its inhabitants with the heathen, and their corruption of the true religion, indicated by the appellation here "Galilee of the Gentiles".[1] But this despised people and darkest region is that, for this very reason, selected by God to bless and glorify it with the light of His salvation :—"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined". These words received a primary and signal fulfilment at the first coming of Christ, as recorded by the Evangelist Matthew (ch. iv. 13—16), when He took up His abode in Capernaum "in the borders of Zebulon and Naphtali," where He commenced His public ministry and performed many of His wonderful works; whence also He chose His apostles and where His preaching had most success. But that the fulfilment then was only primary—or, rather, that here (as usual) the first and second Advents of Christ are brought together,[2] and 'the feeble beginning of His kingdom is closely connected with its glorious completion'[3],—yea, and that the latter is the prominent object to the Prophet's vision—is evident from the sequel, which goes on to describe a scene of universal exultation which had no correspondence in the time of Christ's first coming :—"Thou hast multiplied the nation and

[1] Compare John i. 47; vii. 52; Matt. xxvi. 69.
[2] Bp. Horsley.
[3] Hengstenberg.

increased its joy[1]: they joy before Thee according to the joy in harvest," (the joy of victory, moreover, and of deliverance of the nation from its oppressors), "and as men rejoice when they divide the spoil. For Thou hast broken the yoke of his burden, and the staff of his shoulder[2], the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise" (or "din of war), and garments rolled in blood; but this shall be with burning and fuel of fire". Where there are two notes distinguishing this from all ordinary conflicts and triumphs: one, the resemblance to "*the day of Midian*"—(the victory gained by Gideon Judges vii.)—of which the special characteristic is that it was a deliverance effected, not by human means or force of arms but, miraculously, by the immediate interposition of the Divine power. And what like deliverance of the people Israel attended the first Advent? (For that Israel is concerned—and that we have not merely here 'a beautiful imagery descriptive of man's deliverance from the yoke of Satan'—must be maintained, as imperiously demanded by the context and by consistency of exegesis). Rather, then indeed were they effectually brought under "the yoke" when Judea was

[1] So Bp. Lowth, reading לוֹ *to it*, for לֹא *not*, with the Kĕri, eleven MSS. (2 Ancient), the Syr., Targ., and Vulg. Hengstenberg and Henderson, however, retain the reading of the Text, and render "*whose joy Thou hadst not increased*"—"*to whom (before) Thou gavest no joy.*"

[2] I. e. "the staff laid on his (the people's) shoulder."

made a Roman province; and "the rod of the oppressor" felt, as never before, when the same Power, as the instrument of the Divine judgment, dispersed the nation and destroyed their city—a judgment never since revoked: and so, in its continuance, a decisive proof that the deliverance here is yet future. In addition to which this destruction is further stated to be *by fire*, to which the enemy, with his implements of war, "shall be for fuel," in contradistinction to the weapons of ordinary warfare and the blood-stained garments of the slain[1]: the uniform characteristic of the Second Advent, when Christ "shall be revealed in flaming fire" taking vengeance on the "confederacy" seen from far in this vision, and on him who shall head it—at once the last and greatest opponent of Messiah's kingdom, and, owing to their connection with it in the Divine dispensations, Israel's most deadly enemy and oppressor who shall "accomplish the indignation" upon them. The whole issuing in the confirming and establishing of that purpose of which "the Virgin's Son"—"Immanuel"—was the "sign" and pledge given at the commencement of this Prophecy, and to which, in conclusion, the Prophet now reverts; carried onward still, in ecstacy, into the distant future and seeing all as done:—"For unto us" (Israel is the speaker) "a Child is born, unto us a Son is given: and the government shall

[1] Compare, as parallel prophecies, Ps. xlvi. 9; and Ezek. xxxix. 8—10.

be upon His shoulder[1]; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

In these words the Christian Church is wont to celebrate the first Advent of Christ—the chorus of our Christmas Anthem—and rightly. But we should do so, on the one hand, with regard to those whose words primarily they are: and, on the other, in anticipation of His Second Advent, in which they await their full verification:—

"WONDERFUL"—then in His supernatural birth—in His mysterious humiliation—His miraculous powers—His whole manifestation "a miracle", as the word denotes.[2] But more "wonderful" to be in the revelation of "His glory" in its contrast to "His sufferings": as also 'on account of the great events which will take place in the beginning of His reign, and during its continuance, resembling the mighty works of God which Israel had seen and experienced in former times; when, for example, they were led out of Egypt, through the sea, through the wilderness, and through the Jordan';[3] and which marked the whole period of the Theocracy.

"COUNSELLOR"—then,—at His first appearing—

[1] A figurative expression taken from the *insignia* of office: Comp. ch. xxii. 22.

[2] So Exod. xv. 11. Ps. lxxvii. 11, 14. lxxviii. 12. Dan. xii. 6. Aq. θαυμαστὸς.

[3] Pluschke, quoted by Hengstenberg.

as the Fount and Source of that "Wisdom" which is salvation—the knowledge of the True God which is eternal life—as well as the Revealer of "the whole counsel of God" (Acts xx. 27.) But at His next in the wisdom of His government,—He "on whom" (in the words of a prophecy yet to be considered) "shall rest the Spirit of wisdom and understanding, the Spirit of *counsel*[1] and might" . . . as the chief adornment of the World's King and first qualification for His righteous rule. (Compare Micah iv. 9.)

"THE MIGHTY GOD"—then Imma-nu-El, "God with us"[2]—revealing God at one with Man, and bringing Man to be at one with God: Himself the union of both: "God in Christ". His Divinity shining through the veil of His humanity, and His works demonstrating evidently that "He was in the Father and the Father in Him".[3] But more

[1] In the Heb. the corresponding word to this Title.

[2] The word for "God" the same in both—אֵל.

[3] Bp. Horsley would render "*God the Mighty Man*," referring to various places where the word for "*Mighty*" has this sense. But against this is the recurrence of this Title ch. x. 21, where undoubtedly "*The Mighty God*". Moreover, against the renderings of Gesenius, "*The Mighty Hero*"; and "*The Strong and Mighty One*" of others; by which they would explain away the Title "*God*" here; is the fact that אֵל never occurs as an adjective; and, if an adjective, should follow גִּבּוֹר. While for this latter word as adjective to אֵל see again Deut. x. 17; Jer. xxxii. 18. (Essay on Prophecy by Dr. M'Caul).

Dr. Henderson adds—"Of the exclusive application of this Prophecy to the Messiah no doubt was entertained by the earlier Rabbins. The Targum renders it—'And His Name was called

evidently in that future manifestation of which this is the very end and object—the shewing forth of His Divinity unveiled, and His universal acknowledgment as "Lord". "Immanuel" again, as the refuge and strength of His people; and "His might," moreover, then to be displayed in the fearful judgments by which His kingdom shall be ushered in, and the victory over the AntiChristian confederacy celebrated in the preceding verse—the great antitypical "day of Midian".

"THE EVERLASTING FATHER"—or, more literally, "The Father of Eternity", or "of the Future age" or "Age to come".[1] A title which belongs to Him as having in His resurrection "brought life and immortality to light", when also he became the Author of "eternal life" to all that believe in Him. But more especially, again, is He so styled here as the Ruler of that 'Kingdom *which shall have no end*,' to be brought in with His appearing; and the Author of that Age of blessedness identical or coeval with "The World to Come" of which the Scriptures speak as the future hope of the redeemed (Heb. ii. 5). And last—

"THE PRINCE OF PEACE". "Peace" was emi-

of old, *Wonderful, Counsel, The Mighty God, He who continueth for ever, The Messiah*, in whose days peace shall be multiplied upon us.' Similiar applications are made in the Bereshith Rabba on Gen. xli. 44; in the Echa Rabbitha on Lamentations; and Ben Sira includes "Wonderful, Counsellor, Mighty God, and Prince of Peace' in his list of the eight names of the Messiah."

So the LXX., Aldine and Complutensian editions—Πατὴρ τοῦ μέλλοντος αἰῶνος. *Pater futuri seculi*, Vulg.

nently the character of His mission to our world announced as uniting "Glory to God in the highest *and on earth Peace*"; as it is also of the Gospel, "preaching peace by Jesus Christ" — "the peace made by the blood of His cross"—"peace with God"—and "reconciliation" for man as a sinner. But in another and no less blessed sense will it be the character of His Second coming (as we saw from the first considered Prophecy of this Book), when as the Antitype of Solomon—whose Name is by interpretation "Peace"—He will be "King of Peace:" Peace, as the effect of His happy rule and righteous administration: the difference being that under Solomon it was *local* and *temporary*; but under Him it will be *universal* and *everlasting*. As also the next and concluding verse of this glorious Prophecy says—with evident reference to that type —"Of the increase of His government *and peace* there shall be no end, *upon the throne of David and upon his kingdom*, to order it and to establish it with judgment and with justice from thenceforth even for ever:" which, though not usually quoted with the preceding verse, is most material in its context with it, as forming a climax to it and to the whole prophecy. For *this*, be it remembered, was the question at issue—*the stability and perpetuity of "the throne of David"* — as was the threatened subversion of it the occasion of the prophecy.[1]

[1] It is a striking instance of the shifts and subterfuges to which the opposers of the true application of this glorious prophecy are

Another confirmation—in addition to the proofs adduced in the former Series of these Lectures—of that purpose which (as just said) identifies the promised kingdom of The Messiah with the restored kingdom of Israel: while it also further determines the time of both events or of the occupation of this throne by Christ. For, nothing can be more certain than that this throne has not yet been occupied by Him. Not at His first Advent: for though (as also before remarked) then unequivocally reasserted for Him in the words of the Angel at the Annunciation,—"The Lord God shall give unto Him *the throne of His father David;* and He shall reign *over the house of Jacob* for ever": and claimed by Him when He entered Jerusalem for the last time: His rejection by the nation as their King caused, that—so far from the kingdom of Israel being restored—"the sceptre" of it then "departed from Judah".[1] And though in another sense His kingdom then came—that is, spiritually, in respect of The Church taken out of the nations in the stead of Israel—in no sense could the throne of this king-

driven—both modern Jews and Rationalists—that they say "the child born" and "son given" here is Hezekiah! And, when pressed with the fact that his reign presents nothing like a fulfilment of it, they do not hesitate to charge the language of prophecy (as in this instanee) with the most extravagant hyperbole. 'That this idea (says Gesenius) was not realized in Hezekiah, is no proof that it was not intended for him: for the actual facts constantly fall short of the ideal expectations of the prophets'!

[1] 'Early Prophecies of a Redeemer': Lect. V. on "The Shiloh."

dom be called "the throne of David"; or this reign of Christ the promised "reign over the house of Jacob", which, it is notable, has never yet acknowledged Him as King. And still less the throne in the heavens which He now occupies, as "seated on the right hand of the Majesty on high" and "set down with the Father in His throne"; a throne which is His, not as "Son of David" but, as "Son of God".

Still the promise of God and His covenant standeth sure, sanctioned (as we have heard) with the solemnity of an oath:—"The Lord hath sworn in truth unto David; He will not turn from it: Of the fruit of thy body will I set upon thy throne". Long time, indeed, has his throne been "cast down": but the sentence of its overthrow, in the person of the last of his race who occupied it, guaranteed its reestablishment:—"Thus saith the Lord God; Remove the diadem and take off the crown: this shall not be the same" (*or* "be thus"): exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him". (Ezek. xxi. 26, 27).

"The zeal of the Lord of Hosts" (adds Isaiah) "will perform this". "Zeal" for the vindication of His Truth, his promise and oath. "Zeal" for the avenging of His then oppressed and suffering people; whom, though He has severely chastised, He has not utterly forsaken or cast off. And "Zeal" for

the glory of His Messiah who in this throne and kingdom preeminently "shall see of the travail of His soul and shall be satisfied"—the fulfilment of Prophecy, the accomplishment of Redemption: the purpose long in the womb of time brought forth and matured—"Yet have I set my King on my holy hill of Zion . . . Ask of me and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession".

Come then, and, added to Thy many crowns,
Receive yet one—the crown of all the Earth,
Thou who alone art worthy! It was Thine
By ancient covenant, 'ere Nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.

* * * *

Come then, and added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to Thy last and most effectual work,
Thy word fulfilled, THE CONQUEST OF A WORLD.

APPENDIX.

OTHER EXPLANATIONS OF CHAPTER VII. 14—16.

For various other modes that have been proposed of reconciling this remarkable prophecy with the context—Messianic and non-Messianic—the reader is referred to Dr. Hengstenberg: the former of which only are worthy of notice—(the latter being as inconsistent with themselves as with a sound criticism of the Original Hebrew)—and may be included in the three following:—

1. The first is the supposition that the prophecy has *a double sense*, referring to two children. 'The Prophet, they tell us, in speaking of a child of his time, was led by Divine providence to use expressions which are far better suited to Christ, and applicable to this child only in a very inferior sense.' This child (as, among others, Dr. Kennicott thinks) is the Prophet's own son "*Shear-jashub*" whom he had been directed to take with him to meet Ahaz, ver. 3; before whose arrival at the discernment of good and evil, the land which he feared should be forsaken of both the kings. To which there are two objections:—the one, that the child thus assumed to be an infant was evidently sufficiently old to accompany his father: the other, that the Hebrew word for "*Virgin*" (*Almah*) denotes a virgin only, and never a young married woman.[1] To meet which others again (with Gesenius) are driven to the supposition that the former wife of the Prophet was

[1] Which also refutes the cavil of the non-Messianic interpreters, which originated with the Jews, that the "*Almah*" is the

dead, and that he had at the time betrothed another virgin who was present and to whom he pointed, so accounting for the definite article—"Behold *this* Virgin shall conceive". But this (as Hengstenberg observes) is a mere fiction, of which there is no trace in the narrative: while it likewise misapplies the term for "Virgin" to one newly married. Besides (as even a Jewish Commentator observes[1]) how could a son of Isaiah be styled by him "Immanuel"?—whose land also Judea is said to be (ch. viii. 8), as elsewhere "the land of Jehovah" (ch. xiv. 2; &c.)

2. The second view is a modification of this to escape these difficulties, viz. that by the *Almah* is intended—not a *real* but—only an *ideal* Virgin; and that the Prophet does not speak of a *particular* child who should be born in his time, but only of a child whose conception *he supposes* at the moment. This has the sanction of Bp. Lowth, who says,—'the obvious and literal meaning of the prophecy (not excluding a higher secondary sense) is this:—That within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, (that is, within a few years, comp. ch. viii. 4), the enemies of Judah should be destroyed'. 'But (he adds) the prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted; that we may easily suppose that

wife of Ahaz; and "*Immanuel*" king Hezekiah his son: who moreover, it may be shewn, was at the time nine or ten years old. Accordingly the Septuagint, which expresses the mind of the Jews before the Christian era, renders by ἡ παρθένος.

[1] Rabbi Kimchi.

in minds prepared by the general expectation of a great Deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested; especially when it was found that in the subsequent prophecy, delivered immediately afterward, this child, called "Immanuel" is treated as the Lord and Prince of the land of Judah. Who could this be, other than the heir of the throne of David? under which character a great and even a Divine person had been promised.'

But the truth is there is no necessity whatever for this supposition of a double sense: the difficulty from the apparent anachronism, which seemed to these Expositors to require it, being removed in the view of the prophecy adopted in the Lecture, according to which it is *exclusively* Messianic: the predicted birth of the Messiah in future times being (as there observed) the pledge of the ultimate stability of the throne of David in defiance of all opposition, and the period of His infancy or childhood only mentioned as "*a sign*" of a like period to elapse before the deliverance then immediately promised.

3. Third, and last, is the suggestion of Bp. Horsley who, adopting the exclusively Messianic reference of the Prophecy, rejects altogether the supposition of any deliverance being promised to Ahaz; and regards the whole discourse from the 10th verse as comminatory.

'The prediction (he premises) of the birth of the Emmanuel addressed to Ahaz, an idolatrous prince, was certainly, with respect to him, a threat. The whole discourse subsequent to the 16th verse, to the end of the chapter, is threatening: and it would be certainly strange if a promise were introduced among these threats without any thing in the connection of the sentences to mark the transition'.

He objects further to the commonly received interpretation, that the two kings by whom Ahaz was distressed (ver. 16) were the kings of two distinct lands, viz. Samaria

and Syria; whereas the words of the Prophet describe *one land* with *two kings:* and then—having proposed that we should render—"this land, of which thou art the plague" (literally, "the thorn," instead of "which thou abhorrest") shall be forsaken of both her kings"—he proceeds:

'"This land"—that is, Palestine, the country of the speaker and of him to whom he speaks. Of this land Ahaz was "the thorn" or "plague" by his wickedness, which brought that train of calamities on the Jewish Nation which ended in the Babylonish captivity. As though he had said—"Before this wonderful child, whose birth I now predict, shall attain to an age to distinguish between good and evil, this land of which thou art the plague and scourge shall be left destitute of both her kings". That is, no king shall remain in either branch of the Jewish nation, but the monarchies both of Israel and Judah shall be demolished . . . Accordingly, the last of the two, at that time extending over the dominions of both, the kingdom of Judah, was extinguished in the second year of our Lord's age, by the death of Herod the Great. For although it was ten years later before Judea was reduced to the form of a province, Archelaus, with the title of Ethnarch, was in the meantime the mere vassal of the Emperor, who assigned him, for the short time he suffered him to govern, but the half of his father's dominion'.

To this interpretation he anticipates the objection that the word קוץ, *a thorn*, is no where written as here, קץ, defectively without the ו as his rendering assumes: as also that מפני cannot properly be constructed with תעזב instead of with קץ—very serious objections confessedly, but which he deems 'less considerable than the difficulties which press the other interpretations.'

In conclusion he adds—'If it be said that, according to this interpretation, Ahaz receives no sign of the prediction verses 7–9, the answer is, that none was meant to be given him, after the offence which he gave by declining

the Prophet's offer. The Prophet is sent to dispel the king's fears by assurances that the confederate kings of Samaria and Syria would be frustrated, by God's special interference, in the hopes they had formed of the conquest of Judah. The Prophet executes this commission; and then, in verses 10 and 11, in the name of God, invites Ahaz to ask whatever sign might best please him of the certainty of the prediction delivered to him. Ahaz, not relieved from his apprehensions by the promise of God's protection, in terms which indicate something of superstitious fear of the Divine Power, mixed with incredulity, refuses the Prophet's offer, verse 12. Upon which, taking fire at the secret mistrust of God—which the continuance of the king's fears, strongly marked in the language of his reply, betrayed—he attacks the miserable idolater in a stern rebuke and threatening. Since he declined to receive a sign—a token of the certainty of the deliverance promised—God himself, he tells him, would in due season exhibit such a sign of His own power and of His government of the world, [rather, of the establishment of the kingdom of the Messiah upon the throne of David], as the heart of man never could have conceived:—That the downfall of the Jewish kingdom, in both its branches, would be completed upon the exhibition of that sign. After the general prediction of which final calamity, he goes into the detail of that train of miseries which were to lead to it, and were now beginning.'

The same is the view taken of verse 16 by Dr. Henderson, who renders—"The land, which thou destroyest shall be forsaken of both its kings": and says, 'These words have usually been referred to Syria and Ephraim, and supposed to be intended for comfort to Ahaz: but the close connection in which they stand with the following verse presents a formidable objection to such an exegesis; not to insist on the incongruity of assigning two kings to either of these countries. By "*the land*" is meant, by way of eminence, the land of Canaan'. And

the question as to the criticism he thus decides:—'מִמֶּנִּי is to be construed with מֵעָנֵב, not with קָצַ. The lattter verb is, indeed, followed by this adverbial form Exod. i. 12; Numb. xxii. 3; but it is also used after the former, Isaiah xvii. 9, and appears to have no more force than מִן, as in Lev. xxvi. 43, after the same verb. קוּץ has here the sense of *cutting, breaking up*, and thence *disturbing*, as the Hiph. is used ver. 6, where *to vex*. The prophet pointedly accuses Ahaz of breaking up or destroying the peace of the whole land—his sins being the cause of the Syrian invasion, which not only disturbed the tranquillity of Judah, but also that of Israel, through which the foreign army passed on its way. The word "*kings*" stands here for *kingdoms:* and, as it respected Judah, the prophecy received its accomplishment when Archelaus was banished and Judea reduced to a Roman province, which took place in the twelfth year of our Lord.'

LECTURE III.

"THE BRANCH AND ROOT OF JESSE."

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THE BRANCH AND ROOT OF JESSE.

ISAIAH xi. and xii.

1. "And there shall come forth a Rod out of the stem of Jesse,
   And a Branch shall grow out of his roots:
2. And the Spirit of THE LORD shall rest upon Him;
   The Spirit of wisdom and understanding,
   The Spirit of counsel and might,
   The Spirit of knowledge and of the fear of THE LORD:
3. And shall make Him of quick understanding in the fear of THE LORD.
   And He shall not judge after the sight of His eyes,
   Neither reprove after the hearing of His ears:
4. But with righteousness shall He judge the poor,
   And reprove with equity for the meek of the earth:
   And He shall smite the earth with the rod of His mouth,
   And with the breath of His lips shall He slay the wicked.
5. And righteousness shall be the girdle of His loins,
   And faithfulness the girdle of His reins. &c. &c."

ALTHOUGH the division of the chapters would here again, with this 11th Chapter, indicate

the beginning of a new Prophecy; that it is a continuation of chapter x, and follows up a subject there introduced, is doubly marked in the first verse:—By the conjunction "And"; and further, and more pointedly, by the terms of this verse, which literally rendered gives—"And there shall come a rod (*or* slender twig[1]) out of the trunk of Jesse"—(the stump as of a felled tree[2])—"and a branch (sprout, *or* shoot), shall grow[3] out of his roots." Imagery carried on from the two last verses of the preceding chapter,—"Behold the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a Mighty One." A judgment on the Jewish nation from which the royal house of David should suffer in common with the nation at large; and from it, so "cut down" even to "the roots," should spring up that "Branch" who should be the Reviver of both.

Whence, again,—to ascertain who is the inflicter of this calamity—we are sent back to the 5th verse of that chapter, where the Prophecy begins with a Divine Commission to "The Assyrian,"—already employed as the instrument in the hand of the

[1] Only here and Prov. xiv. 3; but so the cognate Arabic.

[2] גֵּזַע, only again ch. xl. 24, and Job. xiv. 8, *stock*; where comp. ver. 7. Aq. Theod. Symm. κόμος, *truncus*. In Arab. the cognate root is *To cut down* or *off*.

[3] Heb. *shall flourish* or *be fruitful*.

Lord in executing His judgments on Israel—to invade Judea and Jerusalem with a like purpose :— "Ho! Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

His proud boastings then follow, and his intention utterly to destroy Jerusalem and its people: not knowing that, as God's instrument, he can go no farther than is permitted him, (ver. 7–11). Which purpose answered, his own downfall is predicted, in punishment for his pride in claiming for himself and "the strength of his hand" the victories which were really the act of the hand by which he, as "the rod of the Lord's anger," was wielded (12–19). While, in the same Divine purpose, mercy was in reserve for the people of whom he should be thus the scourge, who should survive when the Assyrian Empire should have passed away; and of whom a remnant should escape and should yet "stay upon the LORD, the Holy One of Israel, in truth," released from the yoke of their oppressors (20—27).[1] Where, however, that—as in the instance of the confederate Kings of Syria and Israel

[1] So Mr. Payne Smith well observes on the words "the rod of mine anger":—'Thus the Prophet at once marks the difference between the two kingdoms. The one has a definite place in the Divine economy; the other is used but for a temporary object. For the moment, therefore, it may triumph; but it has no mission of its own, no settled final purpose in the world, and

in the preceding prophecy—"the Assyrian" is the type of a greater enemy; as also that, in the nearer deliverance of a remnant of Israel from his oppression, a more distant is contemplated, appears from several distinct notes:—

First.—That the indignation against that people is stated to be consummated in this judgment, ver. 12:

"Wherefore it shall come to pass, that when the Lord hath performed *His whole work* upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks".[1]

Second.—That the remnant which escapes returns to God no more to forsake Him, and the consumption decreed issues in righteousness; ver. 20–23:—

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel in truth. The remnant shall return, even the remnant of Jacob, unto the Mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land."

On which, moreover, we have an inspired comment, by the Apostle Paul, Rom. ix. 27, 28, who

therefore no special providence hems it around. But Jerusalem, however unworthy, was the actual centre of the world's history; and in spite of her feebleness, in spite of her comparative insignificance, she must outlive the far mightier kingdoms of Nineveh and Babylon, and Persia, and Macedon, and Antioch; for upon her existence depended the accomplishment of God's unchanging counsels.' [May we not add 'and still depends?']

[1] 'This' (says Eusebius here) 'his boasting style who is called AntiChrist.'

applies this passage to the judgments then impending on the Jewish nation for their rejection of the Gospel:—"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

Third, and last,—The images, or rather types, of the overthrow of this enemy of God's people, (after he shall have fulfilled the Divine purposes in their chastisement), yet further and unmistakeably identify him with the foe whose overthrow immediately preceded, in the former prophecy, the establishment of the kingdom of Immanuel—"the Child born" and "Son given"—on the throne of David. There, ch. ix. 4, "Thou hast broken the yoke of his burden, the staff of his shoulder, the rod of his oppressor, *as in the day of Midian*": here, "The LORD of hosts shall stir up a scourge for him *according to the slaughter of Midian* at the rock of Oreb;" (ver. 26.) To which analogy or type is added another, even more expressive of a miraculous Divine interposition, the Exodus from Egypt and its wonders:—"And as His rod was upon the sea, so shall He lift it up *after the manner of Egypt*": which, we know has had no parallel in any deliverance in the past history of Israel; but is destined to have in their future, as we shall presently see confirmed by the sequel. While the words in the next verse—"And the yoke shall be destroyed *because of the*

Anointing" contain (as noticed by many Commentators) a marked allusion to "The Anointed One", "The Messiah"; and remind us of the like words in the last prophecy—addressed to the AntiChristian confederacy—"Take counsel together and it shall come to nought; speak the word, and it shall not stand, *because of Immanuel.*"

From this place to the end of this chapter, (ver. 28–34), the original subject is renewed—the judgments on the Jewish nation; to whom (and not to "the Assyrian", as generally explained) I have assumed that the two last verses apply—"Behold, the Lord, the LORD of hosts, shall lop the bough with terror, &c.": evident from the words "*Lebanon* shall fall by a Mighty One"; following on verse 32, "he" (the enemy) "shall shake his hand *against the mount of the daughter of Zion, the hill of Jerusalem.*"[1]

[1] For applying these verses to the destruction of the Assyrian army under Sennacherib are Bps. Lowth and Horsley, Henderson, Hengstenberg, and more recently the Rev. R. Payne Smith. Against whom are Michaelis, Koppe, Doderlein, and others: who understand them to apply to Jerusalem; and, with much more probability, suppose the invasion by Nebuchadnezzar to be intended, by which the succession to the throne of David was interrupted and the royal house laid low.

Mr. Smith's argument—that 'from the root of a cedar no sucker ever springs: when once the axe has laid it low, no tree of that species can live on any longer in a life derived from its own roots: and similarly Assyria falls for ever, while the Davidic line survives as in the next chapter'—is of no force in a case altogether exceptional and supernatural like the present: as he himself says farther on—'Ever is the coming forth of this Deliverer spoken of as something *contrary to nature.* As the

Under which circumstances—(reading on the next chapter, the eleventh, as already said, in continuation)—in this lowest state of the chosen people, and in particular of the house of David, the Messiah appears; to whom the Prophecy following refers by general consent, not only of Christian but Jewish Expositors;[2] decided by more than one quotation from it in the New Testament to be presently noticed. And at first in lowliness corresponding to these circumstances—as "a branch" or small "shoot" springing from "the stock" of the

Immanuel, He is described as the Virgin's child; and here as "a rod which grows out from a hewn down tree".' (pp. 62, 69).

Besides, against the supposition that the destruction of Sennacherib's army before Jerusalem is intended (as assumed in this view) is the fact that he accomplished nothing, as Hezekiah is advertised by the Prophet, ch. xxxvii. 33,—"Therefore thus saith THE LORD concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return." Whereas here, in chapter x, the Lord says of the Assyrian "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (ver. 6). Compare also the expression "shake his hand" here, verse 32, as indicating more than defiance, with the same, next chapter, ver. 15.

And finally—There is no little difficulty in assigning to Sennacherib's army the line of march specified verses 28—31. For it is from the north, in which direction lay all the towns specified (See Dr. Henderson's Note): whereas both "Lachish" and "Libnah", from whence Sennacherib marched on Jerusalem (ch. xxxvi. 2, with xxxvii. 8), were south of Judah.

[2] The Chaldee Paraphrast is—"A KING shall come forth from among the sons of Jesse, and Messiah shall grow up from among his sons' sons." (Targ. Jonathan).

hewn tree; "a tender plant and a root out of a dry ground," as elsewhere described by this Prophet: verified in the birth to the lowly maid, "of the house and lineage of David," of the babe lodged in the stable at Bethlehem. But no sooner has the prophet announced His birth than, (as in the last prophecy, and the Messianic prophecies generally), he passes to His kingdom;[1] of which this is one of the richest and most circumstantial predictions: first stating His *qualifications* as King, (ver. 2–5): then the happy *results* of His rule, (ver. 6–9): and then, last, the *order* of its establishment, as regards the subject nations of the Earth, (ver. 10–16).

I. His QUALIFICATIONS are given, verses 2—5, comprising all the perfections of One who should rule over men for God:—

"The Spirit of JEHOVAH shall rest upon Him": that is, contemplated as "Son of David" and "Son of Man"—regarded here in His human nature, as ever when His kingdom is spoken of, which is thus demonstrated to be a reign in His proper person. "Shall rest upon Him"—not occasionally inspiring, as in the instances of the prophets; nor enduing Him with *particular* gifts; but wholly *possessing* and "*abiding* on Him" as seen to do at his Baptism,

[1] In the ulterior prophetic reference of chap. x. above stated, to the Antitype of "The Assyrian," the transition from his destruction, ver. 25, 26, to Messiah's kingdom is more immediate: while at His second Advent, as at His first, He comes in on the still depressed state of the house of David, destined then only to revive.

and as One "to whom God giveth not the Spirit by measure." The principal developments or effects of which follow:—

"The Spirit of wisdom and understanding". "Of wisdom", comprehending the knowledge in every instance of what is good and fitting, and 'the prudence which selects the best means for the attainment of the best ends'. "And of understanding" or "discernment"; the faculty of an unerring discrimination indispensable to the securing of the ends of justice.

"The Spirit of counsel and might". "Counsel", which is deliberative wisdom—the result of the two former, embodying them in wise resolutions and measures advisedly planned: whence named "Counsellor," among His other Titles in the last prophecy. To which is added "Might", the firmness and strength which gives effect to these resolutions—a king mighty in action as he is perfect in counsel.

"The Spirit of knowledge and of the fear of the LORD", or "The Spirit of the knowledge and the fear of Jehovah"—the two essentials of true religion, often put for the whole; and crowning the forementioned qualities by giving them all a reference to the will of Jehovah—the foundation and rule or law of all government—on the part of Him who is here His representative and executive on earth. The consequence of which will be, in the first place, the strictest *impartiality* in His decisions:—

And shall-make-Him-of-quick-understanding"

(literally, "He shall be quick-scented) in the fear of Jehovah;" explained by the following clause—"And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears". That is, possessed of a perfect discernment, reaching even to the searching of the heart and secret thoughts, he will not be in danger of erring from judging by appearance or hearsay-evidence, as must the best earthly kings and rulers: but, at first sight and intuitively, distinguishing the good and pious from the wicked and ungodly, His decisions will be accordingly.

Whence, again, a prominent characteristic of His reign and government will be *righteousness*"; and especially in protecting suffering innocence, vindicating the oppressed and punishing their oppressors:—"But with righteousness shall He judge (maintain the cause of) the poor, and reprove (*or* plead[1]) with equity for the meek of the earth": which words "poor" and "meek", both implying "affliction" from persecution[2], are another indication of a fact which all the prophecies of that period agree in foretelling—that the times immediately preceding the next appearing and the kingdom of Christ will be times of great tribulation, arising from the then dominant power of Anti-

[1] So the verb, in this voice, יָכַח is rendered in the E.V. Job xvi. 21, and xix. 5; and in Hithp. Micah vi. 2. N.B. Both the verbs of this clause are repeated from ver. 3.

[2] דַּל and עָנִי. So again Zeph. iii. 12, where the latter word is rendered "*afflicted*". Compare Ps. ix. 12 (13), and x. 12, 13, margin.

Christianity. Confirmed by the sequel of this verse—"And He shall smite the earth with the rod of His mouth," (where the word "the earth" indicates the world-wide extent of the apostacy at the time[1]) "and with the breath of His lips shall He slay the wicked", or "*The Wicked One*" (Heb. sing.). On which last words we have an inspired comment, identifying them and the whole prophecy with the Second Advent of the Messiah, in the Apostle's quotation of them in his notable Prophecy of "The Man of Sin" in 2 Thess. ii., whom he also styles "*The Wicked One*"; and "whom", he says, "*the Lord shall consume with the spirit (*or *breath) of His mouth*,"—(the very words of Isaiah) —"and shall destroy with the brightness of His coming."[2]

With which we may compare the vision of the same event in the Apocalypse (ch. xix. 15) where, of the Saviour coming in power, it is said—"And *out of His mouth* goeth a sharp sword" (the emblem

[1] So Hengstenberg—"The ground of this designation ("*the earth*")—in the New Test. constantly "*the world*"—seems to be that the ungodly on earth are so much superior in number and power that the little band of the pious entirely disappear before them.'

[2] The Chaldee Paraphrast has סַפְוָתֵיהּ יְהֵי, מְמִית אַרְמִילוּס רְשִׁיעָא וּבְמַמְלָל, *And with the breath of His lips He will slay the wicked Armillus*, (i.e. *The Destroyer of the people* Ἐρημόλαος) the last enemy of the Jews who, according to their writers, is to appear at Rome, wage cruel wars with them, and shall at last be slain by the bare word of the Messiah Ben David. (Buxtorf Lex. Chald. *in voce;* and Eisenmenger's Entdecktes Judenthum, Th. ii. pp. 705—715: referred to by Hengst. and Henderson).

of His Word) "that with it He should smite the nations"—the Anti-Christian Confederacy just before mentioned—"and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God". In which view—and not alone in reference to the great assize of mankind, which (we are taught in the next chapter of that same Book) follows at a considerable interval—the Second Coming of Christ will be "The Day of Judgment": and of judgment as the primary exercise and manifestation of that "righteousness" which Isaiah speaks of as the characteristic of His kingdom. First manifested in the destruction of the AntiChristian—here represented in their Head, the emphatic "Wicked One"; the consummater of ungodliness, and of opposition to The Christ of God: after which the righteousness, thus vindicated, becomes the pervading principle of His government,—"And righteousness shall be the girdle of His loins and faithfulness the girdle of his reins", that is (according to the frequent use of this emblem, the girding up of the loins, to denote strength and readiness for action) 'A zeal for "justice" and "truth" shall make Him active and strong in executing the great work which He shall undertake[1]'. This—rightly estimated as the most illustrious attribute of earthly kings, in measure as it actuates their government—will be His prominent and distinguishing characteristic,

[1] Bp. Lowth.

actuating all his deeds. Not only purposing righteously, but (as another prophet says) "executing judgment and justice in the earth", whence also called "THE LORD OUR RIGHTEOUSNESS".[1]

Happy prospect for our World! The dawn of that day when, with the end of all misrule, cruelty injustice and oppression shall for ever cease; and all nations shall be united as one family under the one sceptre of the perfectly righteous, just, and beneficent "Prince of Peace"! When the cry for liberty shall no more be heard in an emancipated earth; and revolution be no more looked to as the hope of an enslaved people; or the desire felt for a change of rule, under the reign of Him whose executive will consult only for the interests of Truth and Equity; and, to crown all, of whose kingdom—"His government and peace"—(as the last prophecy has told us) "there shall be no end".

II. But not alone man or the inhabitants of earth are interested in this happy consummation—this age of blessedness to come. All creation shall partake in the glorious emancipation: shall own the presence and confess the power of its Lord and king: as the Prophecy proceeds to say, ver. 6—9:

6. "The wolf also shall dwell with the lamb,
"And the leopard shall lie down with the kid:
"And the calf and the young lion and the fatling together,
"And a little child shall lead them.

[1] Jerem. xxiii. 5, 6.

7. "And the cow and the bear shall feed;
"Their young ones shall lie down together:
"And the lion shall eat straw like the ox.
8. "And the sucking child shall play on the hole of the asp,
"And the weaned child shall put his hand on the cockatrice' den.
9. "They shall not hurt nor destroy in all My holy mountain;
"For the earth shall be full of the knowledge of THE LORD,
"As the waters cover the sea."

This description 'which' (it has been truly said) 'for beauty and exquisite choice of imagery far surpasses the sublimest passages in which the classical poets celebrate the renewal of the golden age',[1] expositors for the most part understand to be metaphorical throughout:—'the animals specified (to quote the words of one of them) denoting *persons* resembling them in their natural dispositions and habits; and their living together in peace and harmony adumbrating that state of true union, fellowship, and peace, which those enjoy who submit to the reign of the Redeemer and conform to the laws of His kingdom . . . . verified in every age in proportion to the extent in which genuine Christianity has exerted its influence'[2]. 'But nevertheless' (as observed by another—an eminent Theologian who will not be accused of enthusiasm or indulging in fanciful theories[3]) 'the literal interpretation—defended by several Jewish interpreters, and which first presents itself to every

[1] For examples see Bp. Lowth's note.
[2] Dr. Henderson *in loco.*
[3] Professor Hengstenberg, Christology, *in loco.*

unprejudiced critic—claims an undeniable superiority': that, namely, which recognizes here a prediction of 'the removal of all destructiveness from the irrational creation and its return to its original condition'. To be inferred, (as he adds), First, from 'the parallelism here with the condition of the Creation before the Fall as it is presented to us in Holy Scripture . . . when the whole animal creation bore the image of the innocence of the first Man, and the law of mutual destruction was as yet unknown'. And, Secondly, from Redemption; which, it were to be presumed, would meet the whole curse brought in by sin, and warrant the hope 'that when, in the times of The Messiah, according to the expectation of the Prophet, the *cause* shall be removed, the *effect* also shall cease': that (according to the reasoning of the Apostle) man being redeemed, on whose account "the creation[1] was made subject to vanity", it also "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 20, 21). So that the glowing anticipations of the heathen writers may prove to be—not merely a poetical license, but—derived from an original tradition of revelation traceable up to the first promise of a Redeemer.[2]

Nor should this interpretation of the passage be

[1] So we should read, for "creature", all through this passage, as the same word is rendered in ver. 22.

[2] See more on this subject in the Author's Commentary on the Psalms—Ps. viii.

deemed to involve anything incredible: being not more miraculous (if so much so) than the moral miracle, of every day occurrence, of man's own conversion, which in the other view it is supposed to describe: when, for example, we see the sensualist and unchaste become pure of heart: the intemperate sober: the proud and self-sufficient humble and meek: the cruel and unfeeling compassionate and tender-hearted: the revengeful merciful: and the selfish self-denying and liberal. While, considered as the result of the Second Advent of the Messiah, we have the earnest of the fulfilment in the signs which followed on His first—the powers conferred on those who believed on Him—among which we find, "They shall take up serpents and if they drink any deadly thing it shall not hurt them" (Mark xvi. 17, 18): the most venomous of the animal creation tamed, and the poisonous properties of the vegetable world rendered harmless. With which we may compare the parallel place (Luke x. 19,)—"Behold I give you power to tread on serpents and scorpions and over the power of the Enemy, and nothing shall by any means hurt you": where it is notable that these reptiles are mentioned as instances of "the power of the Enemy"—a plain proof that their present natural state, like that of natural man, is a perversion of their original and normal state as first created. Powers these, as then bestowed, which were at once "signs confirming the word" which proclaimed the Messiah come, and earnests or foretastes of His future coming, and of

the power by which His kingdom shall be then established; exerted,—not as before in specimen only, but on a large scale; not locally, but universally: in a word, of "the times of *restitution of all things* which God hath spoken by the mouth of all His holy Prophets since the world began," and by none of them more fully than the Prophet whose words are now before us.[1] *(Appendix I.)*.

The cause of which wondrous revolution—this happy concord and peace pervading universal nature and a world hitherto distracted by inward discord and outward dissension—is added, ver. 9, "They shall not hurt nor destroy in all My holy Mountain: for the earth shall be full of the knowledge of THE LORD, as the waters cover the sea." That is, this great change will be produced—not by external force which can restrain merely the outbreaks of sin; but will be a consequence of the knowledge of God, as revealed by the Messiah, universally diffused, by which man is even now individually regenerated—"renewed in knowledge after the image of Him that created him": (Coloss. iii. 10). Where, moreover, the mention of "the holy Mountain"—the usual appellation of "the Mount Zion"—is specially to be noted: here again, (as before in chapter ii. ver. 2,) the seat and centre of the Theocracy then to extend over the whole earth. The latter clause of the verse—"the earth shall be

[1] See a Sermon by the Author on 'The Christian Miracles their design and object, with the reason of their suspension'.

full of the knowledge of THE LORD as the waters cover the sea"—is indeed often quoted in a very different view, as a promise of another time and to be fulfilled in another way: namely—apart from its connection with "the Lord's holy Mountain" and the foregoing description of Messiah's kingdom —as a promise of the success of the Gospel in this dispensation and under existing circumstances. [As is also the promise to the Messiah Psalm ii. 8,— "Ask of me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for thy possession"—apart from the 6th verse, "Yet have I set my king upon my holy hill of Zion".] But, restored to its place, it is not only in harmony with the whole context, as well preceding as following; but (as before remarked) with all the prophecies of the same consummation.

III. To proceed,—in the sequel of the chapter this Text is, as it were, expatiated on, and the fulfilment detailed in both its parts:—and,

1 First, The general conversion of "the Gentiles"—as implied in "the earth being full of the knowledge of the Lord"—is particularized:—

> 10. "And in that day there shall be a Root of Jesse
> Which shall stand for an ensign to the people (peoples):
> To it shall the Gentiles seek;
> And His rest shall be glorious".

"There shall be a Root of Jesse." He who in the first verse of the chapter was introduced as

"the Rod" and "Branch" out of the stem of Jesse, is here his "Root": at once "the Root and the Offspring of David", as He proclaims Himself, Rev. xxii. 19, in evident reference to this Prophecy: indicating that He is David's "Lord" as well as "Son"; and his Antitype—before him, as He was before Abraham, in Being and in the purpose of God, though after him in time: *there* (in verse 1,) in His humiliation, *here* in His glory; and His glory, again, as King "on the throne of David and in his kingdom" (ch. ix. 7).

"Which shall stand for an ensign (a "banner", or "signal") to the peoples: to it (or "to Him) shall the Gentiles seek"—the seeking of chapter ii. 3;[1] the result of the proclamation of His kingdom come, as in Ps. xcvi. 10,—"Tell it out among the nations that the Lord is King", in connection with His appearing in the preceding verse, —"O worship the Lord in the beauty of holiness, (or "His glorious sanctuary"): fear *before Him*" (lit. "*in His presence*) all the earth."

"And His rest shall be glorious": that is, "the place of His rest".[2] God's "holy Mountain" just before mentioned, ver. 9; to which also the conflux of the nations is in chap. ii.—"the Mountain of the Lord's House."

[1] "Shall look to Him as the only source of help and salvation." LXX., *επ' αυτῷ ἔθνη ἐλπιοῦσι.*

[2] As in chap. lx. 13,—"I will make the place of my rest glorious," speaking of "Zion": where see the context; and compare Ezek. xliii. 7; and Ps. cxxxii. 13, 14, 17.

In accordance with which follows,—

2. A prediction of the future restoration of the people Israel, implied in that same mention of their land and "the holy Mountain"; ver. 11—end:

11. "And it shall come to pass in that day,
That the Lord shall set His hand again, the second time,
To recover the remnant of His people which shall be left,
From Assyria, and from Egypt, and from Pathros, and from Cush,
And from Elam, and from Shinar, and from Hamath, and from the isles of the sea[1].
12. And He shall set up an ensign for the nations,
And he shall assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners[2] of the earth.
13. The envy also of Ephraim shall depart,
And the adversaries[3] of Judah shall be cut off:
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.
14. But they shall fly upon the shoulders of the Philistines towards the west;
They shall spoil them of the east together:
They shall lay their hand upon Edom and Moab;
And the children of Ammon shall obey them.
15. And the Lord shall utterly destroy the tongue of the Egyptian Sea;[4]
And with His mighty wind shall He shake His hand over the river,[5]

[1] Rather, "*the western regions*": see First Series of these Lectures, Lect. VI. p. 127, note.

[2] Or "*extremities*"; "*the ends of the earth*" Job xxxvii. 3; &c.

[3] Or "*the hostile of Judah*"—those of them hostile to "Ephraim" or Israel: compare ch. xxix. 19, *Heb.* &c. (Henderson and Hengstenberg.)

[4] The Red Sea. [5] The Euphrates.

And shall smite it in the seven streams,[1]
And make men go over dryshod.
16. And there shall be an highway for the remnant of His people which shall be left from Assyria
Like as it was to Israel in the day that he came up out of the land of Egypt."

I say a prediction of the *future* restoration of that people: determined by several distinct and unequivocal proofs: viz.[2]—

First—That it is a restoration, not from one country or region only, but "from the four quarters of the earth;" answering to their present dispersion, but not to the captivity in Babylon: ver. 11, 12.

Second—The formal reunion of "Ephraim", or Israel, and "Judah", which has never taken place since the separation of the two kingdoms: ver. 13. (Compare the remarkable prophecy of this event Ezek. xxxvii. 16–19, and context.)

Third—The triumphant character of their return, specially as regards those countries or districts which of old harboured enemies to the nation: ver. 14.

Fourth—The miraculous circumstances attending it, such as to render it a parallel even to their "coming up out of the land of Egypt," ver. 15, 16: —a second Exodus to put it out of mind; as said

[1] Or, "into seven streams", Bp. Lowth, Hengstenberg, and Henderson, with Vitringa.

[2] These have been noticed in quoting this passage in a former Work—'Lectures on the Second Advent and attendant Events,' Lect. V,—but are here recapitulated.

in another prophecy of it, quoted also, with this, on a former occasion[1]—Jer. xxiii. 5–8; and where it stands in the same connection, with the kingdom of "The Branch" to be raised unto David :—

5. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a KING shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8. But, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

And last, and most conclusive of all, is the context in which it stands—the words "And it shall come to pass *in that day*": by which it is determined to take place subsequent to that event which is the theme of the foregoing part of the chapter, *the coming of the Messiah.* For even they who can see there only His first coming must admit that there has been no semblance of a fulfilment of this section of it *since then :* but, on the contrary, (as already observed) the First Advent was the day of that people's visitation, and of that dispersion their recovery from which is here foretold, but which still continues. An accumulation of evidence so decisive, that on this single chapter—read as one

[1] See the first Series of these Lectures: Lect. VI., pp. 127—129, and the prophecies referred to in the Appendix there.

context,—this question might confidently be left to rest.[1] *(Appendix II.).*

The Prophecy concludes with a song of Praise, contained in chap. xii. and which (though separated from it by the division of the chapters) is also

[1] Accordingly, those who, with Dr. Henderson, would represent this prophecy to have been fulfilled in the return from Babylon, are obliged (notwithstanding the words "*and in that day*" ver. 10) to take it out of its context, and to assume that it is 'a distinct prophecy of events interposed between the prophet's time and the appearance of the Messiah predicted ver. 1–9'! added to the necessity they are under of altogether ignoring the wonders by which it is paralleled to the first Exodus ver. 11 and 15.

The only alternative is the supposition that the whole is a figurative representation, under images borrowed from the Exodus from Egypt, of *the spiritual conversion* of the Jews: which some, with Jerome, maintain took place at the first Advent (*'hæc omnia in primo intelligamus adventu'*); while others, with Vitringa and Hengstenberg, admit a further fulfilment in a more general *conversion* of them yet future,—but still to the exclusion of their *restoration.* An exposition which so wrests the Text from its plain meaning as to be utterly inadmissible.

Bp. Lowth with more candour says—"This part of the prophecy (ver 11—end) contains a prophecy which certainly remains yet to be accomplished.' And in what sense, he tells us, by a reference to Lowth the elder (Comment. by Patrick, Lowth, and Whitby) *in loco*, who says—'I take this part of the chapter, from the 10th verse onward, to foretell those glorious times which shall be ushered in by the restoration of the Jewish nation: when they shall embrace the Gospel and be restored to their own country from the several dispersions where they are scattered'. And on verse 11, "*Again the second time*"—'The words imply that this shall be as great a deliverance as that out of Egypt: (Compare Ps. lxviii. 23; Micah vii. 15).'

proved to belong to this same context, and to be a continuation of chapter xi. by the same words, "*And in that day*," which introduce it; here for the third time repeated, and again ver. 4:—

1. "And in that day thou shalt say:—
   O Lord I will praise Thee: though Thou wast angry with me,
   Thine anger is turned away, and Thou comfortedst me.
2. Behold, God is my salvation; I will trust, and not be afraid:
   For the LORD[1] JEHOVAH is my strength and my song;
   He also is become my salvation.
3. Therefore with joy shall ye draw water
   Out of the wells of salvation.
4. And in that day shall ye say:—
   Praise the LORD, call upon His name; declare His doings among the people,
   Make mention that His name is exalted.
5. Sing unto the LORD; for He hath done excellent things:
   This is known in all the earth.
6. Cry out and shout, thou inhabitant of Zion:
   For great is the Holy One of Israel in the midst of thee."

Where, (notwithstanding the claim made for an exclusive application to the Christian Church), that it is the song of the people Israel is evident, independent of the context, from the first verse,—"Though Thou wast angry with me, Thine anger is turned away and Thou comfortedst me." And, more express still, the last—the call to praise addressed to the "*inhabitant of Zion*"; and its theme "*The Holy One of Israel.*" Besides the distinct mention again of the Gentiles, ver. 4,—

[1] Heb. "JAH," as Ps. lxviii. 4, where see Note in 'Commentary.'

Praise the Lord, call upon" (or "proclaim) His name; declare His doings among the people" (Heb. "the peoples".)

True, indeed, as Bp. Lowth says—'This hymn seems by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian Church than for the Jewish in any circumstances, or at any time, that can be assigned.' Yes: than in any circumstances *yet realized;* and at any time that can be assigned in their history *hitherto.* But not than for their circumstances in a time to come, predicted, among other places, in the section here immediately preceding,—the latter part of ch. xi.,—the future reference of which he admits.[1] Circumstances which shall fully realize every expression in it: yea, and more fully, because more literally, than ours; whose privilege it is now, meantime, to use and apply it, in common with many like hymns prophetically indited for that same day in the Book of Psalms, to be sung by the restored Israel.

We praise God as "our Salvation"—the salvation brought to us at the first coming of the Saviour, taking up the Angels' song by whom He was heralded, "Glory to God in the highest, and on

[1] See note, p. 103. So Bp. Horsley: 'Certainly this hymn is not calculated for the use of the Jewish Church in any past times. But I agree with Houbigant that it is a hymn of thanksgiving of Israel in the future, become Christian, and flourishing in Palestine.'

earth peace, good will toward men." But Israel will have an additional ground for praise in the day when, according to His parting prediction, they shall welcome Him coming again in the words "Blessed is He that cometh in the name of THE LORD"—their "salvation" from special calamities, and their joy after the dark night of their dispersion and captivity: that deliverance and redemption which, this prophecy has taught us, shall rehearse their redemption from Egypt, which they here call to mind in repeating the opening words of the Song of Moses—"Jehovah is my strength and song; He also is become my salvation": (Compare verse 2 with Exod. xv. 2).

"We draw water" now "with joy out of the wells of salvation", in drinking of "the living water" that flows from Jesus, even the Spirit of which He is the fountain to His Church. But Israel will drink of the same Spirit, and in yet larger measure when, as we have seen, He shall be poured forth, and again first on them, in the fulness of "the latter rain". (See again Lect. I., pp. 11, 12.)

We also "praise the Lord, and proclaim His Name" glorified and "exalted" by "His doings" in our behalf—the victory over Death and Hell and Satan achieved by the resurrection and ascension, now "declared among the peoples" and published by the preaching of the Gospel. But His Second Advent will be attended by a revival of Divine interposition, and primarily in behalf of Israel, by

which, many prophecies combine to tell us, His name will be exalted so as to be "known in all the earth". (See Ps. xcviii. 1–4 ; &c.)

When also He will be manifested in personal majesty and glory in "Zion": to "the inhabitant of which", therefore, fitly and specially the call is— "Cry out and shout thou inhabitant of Zion : for great is the Holy One of Israel in the midst of Thee."

APPENDIX.

I.

PAGE 97.

PROPHECY AND THE PRESENT DISPENSATION.

THE Rev. R. Payne Smith—whose recent work on Isaiah (noticed p. 7, note) contains much that is valuable on the Authenticity of his Prophecies, but who for the most part interprets them figuratively; and here, with Dr. Henderson, &c. adopts the opinion 'that by the tame and savage animals the Prophet describes the differing dispositions of men', and predicts 'the subduing of all the evil passions, and stubborn self-will, and perversity of men by the power of Christianity'—expresses himself, however, doubtfully as to the prophecy ever having, even so, a complete fulfilment. 'Even we (he says) when we read the description of Messiah's kingdom in this eleventh chapter, must own that it is in great part unfulfilled even now. The wolf does not yet lie down with the lamb. The prophet may accurately describe the tendencies of Christianity; may describe what the world would be were Christian principles acted upon; but they are not generally acted upon; and possibly the description never will be fulfilled in the actual history of the world, nor was intended so to be, but belongs to the inner life of the individual'. (Sermon III. p. 65.)

And what is to him the difficulty in the way of such

fulfilment he plainly intimates farther on:—'We believe that at some future time the influence of Christianity will be very much greater than it is now, and its extent universal: "For the knowledge of the Lord shall cover the earth as the waters cover the sea". But even then, if the world is to be a state of probation, evil must be present, *and be sufficiently prevalent and powerful to make the trial of the Christian's faith a reality*'. True; if this and similar prophecies belong to this dispensation this conclusion is indeed inevitable; and the prospect of another, different in character and results, he thinks has no warrant: 'If (he adds) the world cease to be a state of probation' [in the sense just defined, the present sense] 'an order of things so entirely new will have been established that even the wisest man can say nothing worthy of credit concerning it.' This, however, is just what we look for, in connection with Christ's kingdom—'an entirely new order of things'—and on an authority most worthy of credit, even "the sure word of Prophecy"; which is full and explicit respecting it, if we will but receive it in its plain and natural meaning: a dispensation or æra when righteousness shall be in the ascendant; and, together with the prevalence and power of evil in the world, shall cease those trials of faith which are now, and to the end of this dispensation will be, the Christian's lot.

In other words—his own words—he, with most Commentators, identifies the promised kingdom of Christ with the Church; and then, with reason, concludes against the expectation of any materially different state of the world:—'Practically' (he continues) 'we are concerned with things as they are at present; and we know that now Christ's kingdom is not universal. *Catholic in theory*, the Church ever has been a *limited* communion; *limited* in its geographical extent, and, what is far worse, *limited* in the very partial influence which Christianity has exerted over the mass of professing Christians. But this influence

may be very greatly extended; &c'. On the other hand we would say that this '*limitation*'—both in 'communion' and in 'geographical extent'—is of the very essence of the Church's constitution: that it is the very meaning of the word: and that '*Catholic in theory*' it is not, no more than in reality, in the sense of the '*universality*' predicted of 'Christ's kingdom'—'the embracing of all nations within its fold', as stated, p. 221, which (as already said) is a contradiction in terms. (See again, Lect. I. Appendix II. pp. 37, 38.). While the other limitation of it—'in the partial influence which Christianity has exerted over the mass of professing Christians'—is, especially after the lapse of nearly nineteen centuries, and the now increasing spread of scepticism and infidelity, disheartening, (to say the least), to those who look to it for that 'extended influence' which is to fulfil this and like prophecies.

To quote the words of a modern 'Review' whose province is to look at things philosophically rather than religiously—having alluded to the hopes of a union of Churches and of this age of the world growing into a Millennium social, political, and religious, it thus proceeds—

'Rude facts have roughly woke us from these dreams, and taught us that the antagonism which divides sects and classes, the ambition which embroils nations, &c. are passions as rife and powerful as they ever were before at any period of human history. It is the melancholy but complete collapse of optimism. We are compelled with heavy hearts to give up our aspirations after ideal churches and ideal commonwealths, and content ourselves with patching a little here, and altering a little there, in the hope that the systems under which we live may at all events furnish us shelter for our time. Practical philanthropy has abandoned all other hope but that of being a temporary palliative for ills it cannot cure. The flood of evil wells up ceaselessly; and it requires no small philosophy to labour on, baling it out little by little, with the certainty that no exertions that we can make will ever materially abate its flow. Such thoughts pressed home by the events of our day even upon the most sanguine, have produced a marked alteration, not always for the better, in

the tone of popular thought. Many delusions have disappeared; but much of the zeal which it seems can hardly be maintained without their aid has evaporated at the same time.'

That, however, which philanthropy and philosophy cannot see their way to, and which is here regarded as a fond delusion, destined only to be disappointed, Scripture Prophecy promises as a reality: 'a dream' and 'delusion', indeed, if looked for as the result of this age or dispensation, but a most certain hope if looked for, in the way of the Divine appointment, as the purpose and scope of "an age to come". And as for 'the zeal' which 'has evaporated' with those 'aspirations' and 'delusions', it is only that which was maintained by false stimulants, and was not measured by the revealed will and purposes of God.

II.

(PAGE 103).

ON THE RETURN FROM BABYLON.

THOSE Expositors who find in the return from Babylon the fulfilment of the restoration predicted in this and parallel passages, are obliged to admit the inadequacy of that event to meet the terms of the prophecy. Thus, to instance one other—the animating and consoling address to captive Zion, chap. lii. 7—12 of this Prophet:

7. "How beautiful upon the mountains are the feet of him
that bringeth good tidings;
That publisheth peace, that bringeth good tidings of good;
That publisheth salvation:
That saith unto Zion, Thy God reigneth!
8. Thy watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye,
When THE LORD shall bring again Zion.
9. Break forth into joy, sing together, ye waste places of
Jerusalem:
For THE LORD hath comforted His people,
He hath redeemed Jerusalem.
10. THE LORD hath made bare His holy arm in the eyes of all
the nations;
And all the ends of the earth shall see the salvation of
our God.
11. Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her,
Be ye clean that bear the vessels of THE LORD.

12. For ye shall not go out with haste,
Nor go by flight:
For THE LORD will go before you;
And the God of Israel will be your rereward:"

the Author last mentioned says:—

'In these verses the Prophet sets before us the image of a glorious and triumphant march. The times of Judah's exile are fulfilled; her Deliverer has appeared; and she, that had drunk at the Lord's hand the cup of His fury, is now commanded to awake and put on her strength; to clothe herself in her beautiful garments, and prepare for her homeward journey. In the most inspiriting words he tells her of her changed circumstances; he bids her shake off the dust of slavery; exhorts her to arise as became one who was now free, and seat herself upon her throne; and loose the bands of her neck, for no longer is she the captive daughter of Zion. It is a time when her thoughts naturally turn back to the most glorious period of her existence, when with a mighty hand and outstretched arm God brought His people out of Egypt; and, in reminding her of His mighty works then wrought in her behalf, the Prophet gives her the assurance that her deliverance from her present bondage shall be equally complete and glorious.' (Sermon VI. p. 157). A most just comment or paraphrase if the Second Exodus predicted in chapter xi. be contemplated. But no such event is in the view of this Author. He goes on to say—'It is at the end of this magnificent description of Judah's *deliverance from Babylon*, &c'. But did *that* deliverance warrant a so 'magnificent description'?

He will answer—

'This triumphant march of the exiles from Babylon' (he proceeds in the same Discourse, p. 168) 'bearing with pure and holy hands the vessels of the Lord, was but faintly accomplished when Ezra led from thence scarcely fifty thousand souls. This Messenger upon the mountains, "publishing good tidings of peace, the good tidings of salvation", was but in shadow fulfilled in the herald who told the poverty-stricken remnant at Jerusalem that their brethren, footsore and weary with their way, were returning, saddened by fast and mourning, to weep as they laid the founda-

tions of their house of God. And equally the troubled fortunes of the city—nobly as its heroic people century after century battled, and battled finally in vain, for its freedom—form no satisfactory conclusion to the bright pictures which filled the Prophet's mind. As at first they built their wall with the weapons of war in the one hand, while the other plied the implements of peace; so to the last their lot was a struggle, an effort, till their nation and polity were quenched in blood'.

A fulfilment by the return from Babylon is thus virtually abandoned; and no marvel then—that with this picture before them—the Jewish commentators should deny that these prophecies of restoration were fulfilled by it, and maintain, as they do, that that captivity has never yet been effectually turned. For which they have the warrant of the Prophecy under consideration (Isa. xi.), in the words "*again the second time*" said of their future restoration, the Exodus from Egypt being the first. (See again the parallel prophecy of Jeremiah quoted p. 102). But the return from Babylon being thus acknowledged to be inadequate, and a future restoration denied, what then of the fulfilment? It is easy to upbraid the Jew and say—

'The Jew, untaught by long chastisement, still looks for a temporal deliverance; still as he reads the bright pictures of future glory in the prophetic records, he dreams of a return to the land of promise, and of an earthly kingdom, the pomp and magnificence of which shall far exceed the splendour of Solomon's reign'. (Ibid. p. 169).

But if 'an earthly kingdom' means 'a kingdom on earth', or of which this world was to be the scene, it is indisputable that such the Messiah's kingdom is foretold to be in all the prophecies of it; and the only question is as to how their language is to be understood? Whether it is to be taken in its natural and obvious sense, and as it must have been understood by those to whom it was addressed, and is still understood by the Jew; or in a non-natural and metaphorical sense which presents no perceptible connection between the prophecy and its fulfilment. Our Author himself well asserts the true principle of

interpretation, when, still alluding to the prophecy above quoted, he adds—

'In past history, therefore, no adequate fulfilment can be found; and either we have in the Old Testament the gorgeous phantasies of poetry, and the exaggerations of Oriental trope and metaphor, or it offers unto us the sober and steady light of that "word of prophecy", appealed to by St. Peter as a "more sure" proof of the Saviour's mission than miracle itself. And if the Prophet's words—couched often, it is true, as regards their outward form, in the guise of the noblest poetry—still do, word by word and sentence by sentence, find a thorough and complete fulfilment in our Lord, and in that dispensation of which He is the Mediator, well may our faith rest upon them in calm and unswerving confidence.'

Granted: but what we say is, that—reasoning from the precedent of the prophecies already fulfilled, which is indeed a 'word by word and sentence by sentence' fulfilment: the Saviour's birth from a Virgin, of the stock of David and at Bethlehem; the literal star in the east indicating His coming; His riding into Jerusalem upon an ass; and, in the last scene, His being betrayed and sold; the piercing of his hands and feet; the parting of His garments—the vinegar and gall; &c.—we do not find in the fulfilment contended for by this Author and others (viz. in the present dispensation and the history of the Christian Church, or the present spiritual kingdom of Christ which is a truth but altogether distinct) a like 'word by word and sentence by sentence fulfilment'—that corresponding literal, and thorough and complete accomplishment which we would be led to look for; though we do look for it in a dispensation to follow, of which He will also be the Mediator; and pending which 'our faith does indeed rest upon that word of prophecy in calm and unswerving confidence'. While what we charge the Jew with is—not his looking for the restoration of the kingdom to Israel, and his expecting a Messiah to come who shall fulfil to the letter the prophecies of it, but—his

overlooking the equally clear prophecies of a suffering Messiah, and resisting, in the national self-justifying pride of heart, the evidence of their literal fulfilment in the first coming of the Redeemer. Of which, moreover, he is convicted on his own principles of Scripture interpretation; though we might find it difficult to convince him if we allow to him the same license in interpreting the predictions relating to the sufferings of Christ, which is generally taken by Christians in interpreting those relating to His kingdom and glory: according to which the hope of Israel and their restoration—unto which, and not as monuments only of the Divine judgment they are still preserved as a distinct people—is treated as a delusion, and the prophecies are indeed characterized by 'the gorgeous phantasies of poetry and the exaggerations of Oriental trope and metaphor'.

LECTURE IV.

(SUPPLEMENTAL.)

THE SAVIOUR WAITED FOR.

LECTURE IV.

THE SAVIOUR WAITED FOR.

ISAIAH XXV. 9.

"And it shall be said in that day—

Lo, This is our God; we have waited for Him,
And He will save us:
This is THE LORD; we have waited for Him,
We will be glad and rejoice in His salvation."

THE context comprising chapters xxiv., xxv., xxvi., and xxvii., 1, forms one connected Prophecy which is eminently Messianic, as conceded of certain parts of it even by those who seek a fulfilment of the rest in times long past: in proof of which it will be necessary to take a brief review of the whole.

CHAP. XXIV. This chapter is a prediction of an awful judgment and visitation, according to most modern Commentators, upon Palestine: though (as Bp. Horsley observes) 'Those Expositors who

apply the whole of it to the Jews are not agreed among themselves whether it relates to that by Shalmaneser[1], Sennacherib[2], Nebuchadnezzar[3], Antiochus Epiphanes and the time of the Maccabees[4], or the Romans[5]'. While some would regard it as embracing all these calamities, with Bishop Lowth, and Dr. Henderson who says, 'If we consider it in the light of a prophetic review of the judgments brought upon the land, more especially those brought upon it by the Chaldeans down to the time of the Messiah, we shall, I think, come nearest to the mark.' He adds—'That it has any reference to times yet future I cannot find'. A few would refer it to the Assyrian empire, and the destruction of Nineveh, its capital: and a few to the fall of Babylon: so exempting the Jewish nation.

A decisive objection, however, to these, and all expositions which thus localize the judgment, is that—"while they require that we should read "*the land*" for "*the earth*" throughout, (which the Hebrew word indeed equally denotes)—there are several indications that the earth is intended. For instance verse 4,

> "The earth mourneth and fadeth way,
> The world languisheth and fadeth way,"

Where "*the earth*" is paralleled and defined by "*the world*", a word which in no instance denotes a particular locality or country, but is always equivalent to "*the earth*". See also ver. 13, where the Hebrew

[1] Grotius. [2] Hensler. [3] Rosenmüller, Gesenius, &c. [4] Vitringa. [5] Houbigant.

has "*the peoples*" for "*the people*"; and ver. 14, 15, which specify "*the sea*", that is, "*the West*", and "*the isles of the sea*"—'the islands of Greece, and the countries in Asia Minor, Europe, and Africa, which lay on the coasts of the Mediterranean'[1]. Also, "*the foundations of the earth do shake*", ver. 18; and "*the kings of the earth*", ver. 21[2].

Whence it is rather to be inferred that the prophecy concerns the whole world: that—in the words of Jerome, stating the connection between this chapter and the preceding from ch. xiii. inclusive —'Post specialem singularium gentium conceptionem, Judæ, Babylonis, Philistim, Moab, Damasci, Israel, Ægypti, Deserti Maris, Idumeæ et Arabiæ, Vallis visionis, et, ad extremum, Tyri, nunc quid totus Orbis in consummatione passurus sit, propheticus sermo describit; et nequaquam de singulis gentibus, sed de cunctis pariter prophetatur:' and thus that it might, in this connection, be entitled "The burden of the whole earth in prospect of the immediate approach of Messiah's kingdom." Confirmed by the terms of the prophecy throughout, which cannot naturally be expounded of any thing less than the great tribulation of the last days and the judgment of our Lord's Advent: the breaking up of the present course of the world, the dissolution

[1] Henderson. For "*in the fires*", ver. 15, Gesenius would read *in the East*" i. e. *the lucid region*—אוֹרִים: contrasting here with "*the West*".

[2] Where also Bp. Lowth and Henderson read "*the earth*", though elsewhere "*the land*".

of the whole fabric of human society, political and religious—like people, like priest; like servant, like master: the whole reduced to one scene of confusion and disorder, of terror and desolation (ver. 1–4). The antitype, as He has taught us, of the judgment on the earth in the days of Noah (to which there is a pointed allusion in verse 18—"the windows from on high are open, and the foundations of the earth do shake);" and for the like cause, a general defection and apostacy, which all the prophets have foretold, ver 5, 6: "the earth also is defiled under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant: therefore hath the curse devoured the earth." While the lamentation following, (ver. 7–12), further depicts the forerunner of this righteous retribution in the habits of a luxurious and dissipated age: "the wine mourneth . . . the mirth of tabrets ceaseth, &c."; reminding again of our Lord's words—"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke xxi. 34). And finally and conclusively determined by the last three verses,—

21. "And it shall come to pass in that day
That the LORD shall punish the host of the high ones (that are) on high
And the kings of the earth upon the earth.
22. And they shall be gathered together, as prisoners are gathered in the pit,

And shall be shut up in the prison,
And after many days shall they be visited.
23. Then the moon shall be confounded, and the sun ashamed,
When the LORD of Hosts shall reign in Mount Zion, and in Jerusalem,
And before His Ancients gloriously."

Where by "the host of the high ones on high"[1] are evidently intended the "principalities and powers, the rulers of the darkness of this world, and wicked spirits in high (*or* heavenly) places" spoken of by the Apostle, Ephes. vi. 12: as also Jerome says—'In that day, that is, the day of judgment' [not the last judgment, but that at the Lord's appearing] "the Lord will visit the host or the pomp of heaven on high," so that he will judge not earthly things alone, but heavenly also' —the word "*on high*" here unquestionably denoting the heavens, or firmamental region, in contrast with "upon *the earth*" in the next clause.[2] The "gathering together" of whom; together with "the kings of the earth"—the confederate kings of the AntiChristian faction, Rev. xvi. 14; xix. 19—"as prisoners are gathered in the dungeon and shut up in the prison," is, as Jerome further observes, their being "cast into the pit of Hades": reserved for the final judgment when, "after many days, they shall be visited". The interval being the period of the kingdom of Christ, when, in and by Him, "THE

[1] Rather, "*the host of the height in the height*"—צְבָא הַמָּרוֹם בַּמָּרוֹם.

[2] So the LXX., ἐπαξει ὁ θεος ἐπι τον κοσμον του ουρανου την χειρα; and the Vulgate,—*Visitabit Dominus super militiam cœli in excelso.*

LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before His Ancients gloriously"—the "Elders" in the Apocalyptic vision, Rev. iv. 4, and those whom they represent, the saints who come to reign with Christ, ch. v. 9, 10—as of old Jehovah held His court on the Mount Sinai, surrounded by "myriads of His holy ones," His angels: (Deut. xxxiii. 2, *Heb.*).[1] A passage—this last verse—the reference of which to the kingdom of Christ is so obvious as to compel the assent of those who seek for the fulfilment of the former part of the chapter in the past history of Israel: and as obvious (it must also be acknowledged) to a kingdom not yet established.[2]

CHAP. XXV. This chapter is a triumphant song of praise, and confessedly in the mouth of Israel, which, following on chapter xxiv., but ill accords with the view of the latter as predicting 'the desolation of the land of Israel and Judah by the just

[1] With the words "*the moon shall be confounded and the sun ashamed*" may be compared the signs Matt. xxiv. 29, 30.

[2] Thus Bp. Lowth—having explained "*the sun and moon*" of "the ecclesiastical and civil polity of the Jews" then existing, and to be destroyed—'God shall at length revisit *and restore* His people *in the last age*; and then the kingdom of God shall be established in such perfection as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.'

And Dr. Henderson—who understands the preceding judgments of the Babylonian Captivity, and "*the host of Heaven on high*" (as he correctly renders) figuratively of "the Levites and Ecclesiastical state" then temporarily suspended and subverted; and the "*many days*" of the imprisonment, ver. 22, of "the

judgment of God for the wickedness and disobedience of its people'.[1] Better does it suit the exposition which sees there the destruction of the Babylonish power; in which view the "*city*" of verse 2 is "Babylon", and "*the strong people*" the Medes and Persians.[2] But better still the interpretation of the Jews themselves noticed by Jerome :— 'the Jews' (he says, in his comment on this chapter) 'think that this is the voice of the saints and the believing people, when God shall have performed against the whole world what is spoken above, and the prophecies of all the prophets are completed: and they interpret the overthrown "city" (ver. 2) to signify Rome, which is to be utterly destroyed ;[3] and "the strong people" who shall praise Jehovah, and to whom He hath been "a strength in their

seventy years" exile; says on ver. 23,—'What the Prophet here adds confirms the view just given of the preceding clause [?]. But the scene presented to his vision is too glorious in its character to admit of application to the state of the Jewish polity after the restoration. Not even the brilliant successes of the Maccabees, nor the state of affairs under the Asmonœan dynasty, at all come up to it. We must, therefore, regard it as another of those abrupt, though not unconnected anticipations of the kingdom of Christ which abound in this Book'. Though he proceeds to explain that 'kingdom' by 'the Church of God', and the Lord's "*reign before His Ancients gloriously*" by its government by "*Elders*", referring to Acts xiv. 23; Tit. i. 5!

On the nature and administration of the kingdom here predicted, as well as the distinct allotments in it of the saints who reign with Christ and the subject nations of the earth, see the Author's 'Exposition of the Apocalypse', chs. xx. and xxi.

[1] Bp. Lowth. [2] Henderson.

[3] The Targum has "*cities*" plural: and so Rabbis Aben Ezra and Kimchi understand many cities to be destroyed, say they, in the times of Gog and Magog.

distress", they refer to Israel who shall be then freed from the persecution of the Gentiles.' If indeed "the strong people" be not rather the enemy awed into subjection, and compelled to "glorify Jehovah" by acknowledging His supremacy: and "the poor" and "needy", to whom He has been "a strength" and "a refuge from the storm", the remnant of His people delivered by His interposition when ready to perish.

Of this remnant mention had been made before in the preceding chapter, ver. 13—16, few "as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done", dispersed over the world —"in the midst of the earth among the peoples", in the countries beyond "the sea": who "lift up their voice" with joy and "glorify Jehovah, even the Name of Jehovah God of Israel" in anticipation of His approaching appearing in their behalf.[1] In illustration of which section Jerome again quotes the Saviour's words, "Nevertheless when the Son of Man cometh shall He find faith on the earth?" implying that believers should be then, as here, a gleaning only of the grapes: and on the ascription of praise by them adds—'Those then that remain, and, after the vintage and treading of the world, shall have been able to escape the hands of Anti-Christ that persecuted them, shall lift up their voices on high and praise God': in accordance with the

[1] In verse 16, "*glory to the righteous*", the word "*righteous*" is singular in the Hebrew, whence Bp. Horsley renders "*to the Just One*," i. e. The Messiah.

consoling assurance of the Saviour, (Luke xxi. 28), "When these things"—the troubles to precede His Coming—"begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." While that this remnant is principally, at least, from Israel is implied in "the Name of Jehovah God of Israel" being the theme of their praise.[1] Long had their faith been tried, almost to despair: but now they have proved that the word of promise, which pervades their Prophets, has not failed:—

"O LORD, Thou art my God;
I will exalt thee, I will praise Thy Name:
For Thou hast done wonderful things,
Thy counsels of old are FAITHFULNESS and TRUTH."

2. The storm past, "the tumult of the enemy subdued" and "the triumphant shout of the terrible ones suppressed" (ver. 5), the next section, ver. 6–9, states the results of the victory; beginning with joy to all nations under the emblem of "a feast":

"And in this mountain shall THE LORD of hosts make unto all peoples a feast of fat things,
A feast of wines on the lees,
Of fat things full of marrow,
Of wines on the lees well-refined."

On which Bp. Lowth remarks,—'The feast here

[1] Bp. Lowth suggests that they are the escaped from *all* the calamities which befell the nation, including the desolation of the land by the Romans.

Dr. Henderson also admits that the dispersed of Israel are intended: but says that they are the dispersed of the Babylonish captivity 'hailing the appearance of Cyrus'; or some who escaped then into the countries specified.

spoken of is to be celebrated on Mount Sion, ["*And in this mountain*," referring back to the last verse of ch. xxiv.], and all the peoples without distinction are invited to it. This can be no other than the celebration of the Messiah's kingdom which is frequently represented in the Gospel under the image of a feast; where "many shall come from the east and west, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of heaven": Matt. viii. 11. See also Luke xiv. 16. xxii. 29, 30.'[1] And Jerome refers, as a parallel passage, to our Lord's words at the last supper (Matt. xxvi. 29), "I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

That the fulfilment is yet future, and that the reference is to the second appearing of The Messiah, and not to the present preaching of the Gospel, is, indeed, evident from the concomitants of this feast in the two next verses, which are three :—

First—the removing of "the vail spread over all nations" ver. 7 : that is, the ignorance and darkness which, as a thick vail, covers all the heathen. For though the Gentiles have been visited with the light of the Gospel, their *national* conversion, here predicted, is not (as we have seen) the purpose of this Dispensation : which, accordingly, is here again, as in chapter ii. 2, 3, connected with "the mountain

[1] See also his explanatory note on the "*wines on the lees*" as denoting "*old wines*".

of THE LORD'S house" twice specified—"He will destroy *in this mountain* the covering cast over all peoples."

Second—"He will swallow up death in victory": for then—at the coming of Christ—will be "the resurrection of the just" (Luke xiv. 14, *et seq.*), "the first resurrection" of "the dead in Christ" (1 Cor. xv. 23; 1 Thess. iv. 16; Rev. xx. 6): raised then to "appear with Him in glory" and reign with Him: and in whose resurrection, accordingly, as having "put on incorruption and immortality"—the complete triumph over death—the Apostle quotes the words here as fulfilled, "Death is swallowed up in victory" (Cor. xv. 54).[1]

Third—"And THE LORD God will wipe away tears from off all faces; and the rebuke of His people shall He take away off all the earth". Where—though the first part of the promise is general, embracing all who "weep now" as "sufferers for righteousness' sake"—there cannot be a doubt that in the second clause "His people", whose "rebuke" or "reproach" He shall take away from off all the earth," denotes His people Israel so signally "a reproach" now (as they are heard bewailing Ps. xliv. 13, 14; lxxix. 4 &c. where the word is the same); but to whom, on their repentance hereafter, and their sending up the prayer—"Spare *Thy people*, O LORD, and give not Thine heritage *to reproach* that the heathen (the Gentiles) should rule over them:

[1] It is scarcely necessary to observe that this chapter—1 Cor. xv.—treats only of the resurrection of the redeemed or saved.

wherefore should they say among the peoples, Where is their God?"—the answer is, "Then will THE LORD be jealous for His land, and pity *His people.* Yea, THE LORD will answer and say unto *His people*, Behold, I will send you corn and wine &c. (the renewed blessing on "His land"), and I will no more make you *a reproach* among the heathen" or "the nations": (Joel ii. 17—19).

And theirs too in particular will be the welcome to the Redeemer dictated in the next verse:—"And it shall be said in that day—

> Lo! This is our GOD: We have waited for Him,
> And He will save us:
> This is THE LORD; we have waited for Him;
> We will be glad and rejoice in His salvation."

"Waited for" He was at His first appearing by many who "looked for redemption in Israel"; who also "were glad and rejoiced in His salvation" then revealed. But it is another "salvation" in order to which He is here "waited for", even that "unto which He will appear again the second time"; and, again, "to those who look for Him" (Heb. ix. 28). The perfected salvation of His saints departed this life in the victory over death of the preceding verse: and the deliverance of His church and people on earth from an Enemy who will then threaten their destruction, and from affliction and tribulation without example in any previous time, under

[1] אָמַר here impersonally. *They shall say*, Sept. Syr. and Vulg. *On dira*, Fr.

the circumstances pictured in verse 4. When also He—whose Divinity at His first appearing Israel denied, regarding Him only as Man; and whose Lordship will be especially questioned by the Anti-Christian on the eve of His next appearing—will be welcomed both by Israel and His waiting Church as "GOD" and LORD", as well as SAVIOUR.

3. The judgment on Moab which next follows, ver. 10-12, is, at present, merged in some obscurity. For to say, with some commentators, that it was fulfilled when Shalmaneser invaded the kingdom of Israel; or, with others, at the time of the Babylonian invasion (besides that it is mere conjecture, as history affords no record of the event[1]) is to take it out of its context here, connected as it is inseparably with what went before by the words "*For in this mountain*—"*For*," in explanation of the "salvation" just mentioned: and "*in this mountain*"—(where the covering and vail over all nations shall have been removed, and the Lord revealed ver. 6—8)—"shall the hand of THE LORD rest" (for defence and protection), "and Moab shall be trodden down under Him, &c." We are then shut up to the conclusion—either that "Moab" (whose characteristic is "pride": compare ch. xvi. 6 with ver. 11 here) is a typical designation of the last foe, like

[1] And accordingly Bp. Lowth and Dr. Henderson, whose respectively are these suggestions, are careful to add 'in all probability.' Whence Gesenius, with many other interpreters, thinks that Moab here, as one of a class, represents the enemies of Israel generally.

"The Assyrian" before: or—that the land of Moab will be the scene, in conjunction with the adjacent "Edom and Bozrah", ch. lxiii. 1, of the judgment on him; confirmed by the intimation in the last considered prophecy, ch. xi. that these countries—"Edom and Moab"— which were of old hostile to Israel, shall again harbour enemies to them at their next restoration, over whom they shall triumph.[1]

CHAP. XXVI—XXVII. 1. The waiting people of the preceding chapter, for whose "salvation" the Lord has been there manifested, are again heard here celebrating their deliverance,—"In that day shall this song be sung in the land of Judah:

> "We have a strong city;
> Salvation will God appoint for walls and bulwarks.
> Open ye the gates,
> That the righteous nation which keepeth the Truth may enter in".

Where there are two circumstances determining the occasion: first, the words "*In that day*," referring it to the appearing of the Lord to "swallow up death in victory, &c." just before predicted: and "sung *in the land of Judah*", and, therefore by the restored Israel—restored from their present dispersion. For, as to the comment—(the only alternative)—which assigns as the occasion the return from Babylon after its invasion by Cyrus, it cannot be entertained for a moment in the face of this

[1] Compare the mention of Moab in Balaam's Prophecy, Num. xxiv. 17, in connection with Messiah's kingdom.

context: as neither does the Jerusalem of that day answer to its description here.[1] But we have seen that "glorious things are written of that city of God" yet in reserve: when also the character of its people will correspond with its titles—"The City of righteousness, The faithful City"—as here "the righteous nation which keepeth the Truth". (See ch. i. 25–27).

That city will have been just before invaded by armies of the AntiChristian confederacy, because of the connection of it and of its people with the establishment of Christ's kingdom (see Zechariah xiv. 1—4, and Daniel xi. 45 with xii. 1). But their trust is in Jehovah, and so, in the midst of danger threatening their extinction, they are "in perfect peace," ver. 3, 4: anticipating the overthrow of their enemy, as the event proves, by His interposition, ver. 5—where "the lofty city laid low"—the seat of AntiChristian empire—stands in striking contrast with the city strong in God's protection, ver. 2, though without the natural defences of "walls and bulwarks".

2. In the next section, verses 7 to 11,—the same persons still speaking, the waiting people of ch. xxv. 9—there is brought out prominently a not-

[1] So Dr. Henderson:—'Babylon having been destroyed, as predicted at the beginning of the preceding chapter, the captive Jews anticipate in this their deliverance and restoration to their own land. Regarding Jerusalem as rebuilt and fortified, they demand admittance, &c.' Far better, however, than the figurative exposition which applies it to *the Church*.

able feature of the Lord's coming and of the expectation of it. According to the popular view of this Dispensation as the progress of Christ's kingdom on earth to its consummation, He would come in upon a Christianized world, and consequently in blessing, if His coming be looked for at all. But here, as elsewhere uniformly, He comes, in the first instance, in judgment; because of the opposition to His kingdom then at its height; and so is looked for by "the just" whom he comes to avenge:—

7. "The way of the just is uprightness[1]:
   Thou, Most Upright, dost weigh[2] the path of the just.
8. Yea, in the way of Thy judgments, O LORD, have we waited for Thee;
   The desire of our soul is to Thy Name, and to the remembrance of Thee.
9. With my soul have I desired Thee in the night;
   Yea, with my spirit within me will I seek Thee early:
   For when Thy judgments are in the earth,
   The inhabitants of the world will learn righteousness."

Recalling the parallel passage in the 15th Chapter of the Apocalypse, where—in reference to "the seven last plagues" on the kingdom of The Beast, in which "is filled up the wrath of God"—they who have gotten the victory over him say, "Who shall not fear Thee, O Lord, and glorify Thy Name? for all nations shall come and worship before Thee, *for Thy judgments are made manifest*". Such will be

[1] The idea is *perfect straightness.*

[2] Or, *level*, corresponding to the former term *straight.* 'The straight and even course (says Henderson) prepared for the Jews in the providence of God by which to return to Palestine'. Probably, but not, as he thinks, from Babylon.

the effect on the nations not committed with the AntiChristian confederacy; but not on "The Wicked One" himself and his adherents:—

10. "Let favour be shewed to the Wicked
Yet will he not learn righteousness:
In the land of uprightness will he deal unjustly,
And will not behold the Majesty of THE LORD.
11. LORD, when Thy hand is lifted up, they will not see:
But they shall see, and be ashamed for their envy at the people;[1]
Yea, the fire of Thine enemies shall devour them:"

where again we recognize the invariable attendant of the Second Advent—the judgment by fire.

3. From His judgments on their enemies Israel now reverts to His mercies toward themselves:

12. "O LORD, Thou wilt ordain peace for us:
For Thou also hast wrought all our works in us.
13. O LORD our God, other lords beside Thee have had dominion over us:
But of Thee only will we make mention, and Thy Name."

These "lords" are generally explained to be 'the Assyrians, Babylonians, &c., who had exercised an usurped dominion over them': but a voluntary subjection seems rather to be intended which they here confess. Such, we are told, they will, for a time, yield to the AntiChrist, who will delude them into acknowledging in him the Messiah they have long expected; though he afterwards breaks covenant with them and turns to be their most deadly

[1] Or, "They shall see, with confusion, *Thy Zeal for Thy people;*" Bp. Lowth, confirmed by the parallelism—"*The fire of Thine enemies*"—next line.

enemy, by which "trouble" they will be led to seek and welcome the true Messiah, ver. 16. (See Dan. ix. 27; xi. 30—35). And that this is the "dominion" they here disclaim appears—not only from the period contemplated in the whole prophecy, but—from the fate of these their former tyrants:

14. "They are dead, they shall not live;
They are deceased, they shall not rise:
Therefore [*or* Because] Thou hast visited and destroyed them,
And made all their memory to perish":

the same of whom it had been said, ch. xxiv. 22, that "they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited": excluded from participation in "the resurrection of the just", of which, by contrast, the clear and explicit promise is given to these contained in ver. 19,—

"Thy dead shall live,
My dead body shall they arise.[1]

[1] Henderson considers the ו here to be not the pronominal suffix *My*, but a poetic augment which is frequent, and renders *Their dead shall rise;* treating the word for *dead body* as a collective as Lev. xi. 11, &c. And so the Ancient Versions generally. Otherwise Messiah, who here speaks, identifies His people with Himself as His body, in assurance of their resurrection. All allow, even those who treat the passage figuratively, that it implies the doctrine of the resurrection as known to and believed by the Jews at the time of the Prophecy: who moreover held that the Patriarchs and faithful of their nation should rise to participate in the blessedness of Messiah's kingdom. (See the first Series of these Lectures, Lecture IV., Appendix (H).

Awake and sing, ye that dwell in the dust:
For thy dew is as the dew of herbs,[1]
And the earth shall cast out the dead."[2]

Nor is it only the resurrection of the faithful dead that is thus plainly intimated here, but also that hope which, as regards the faithful living at the time, is revealed in connexion with it in the New Testament as *the translation of the saints* (1 Thess. iv. 16, 17): in the next verses—

20. "Come, my people, enter into thy chambers,
And shut thy doors about thee:
Hide thyself as it were for a little moment,
Until the indignation be overpast.
21. For, behold, THE LORD cometh out of His place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,
And shall no more cover her slain."

So it was in the parallel instance, or type, the Deluge: an ark was prepared in which the faithful family was "shut in", until the indignation was past: and in like manner, when the hour of judgment comes and the vials of wrath are about to be poured forth on the AntiChristian kingdom the faithful will be taken out of the judgment.[3]

[1] See the same similitude Ps. cx. 3.

[2] Bishop Lowth renders this line—"*But the earth shall cast forth* [*as an abortion*] *the deceased-tyrants*", Heb. רְפָאִים, the same word as in Ps. lxxxviii. 10 (11), where see the note in my Commentary.

[3] The comment of Tertullian, in the 2nd Century, is here worthy of notice, as (though differing with respect to the event intended) assigning the fulfilment to the same period:—

'"O my people, enter into thy closets for a little season until

4. Nor can we, in this context, explain the 1st verse of the next chapter (to be read in continuation of this as indicated by the recurrence of the connecting phrase "*In that day*"; and also by the word "*punish*" continuing the subject of ver. 21) otherwise than as predicting, next in order to the events just mentioned, the subjugation of the Enemy whose emblems are "the Serpent" and "the Dragon":—

> "In that day THE LORD shall punish,[1]
> With His sore and great and strong sword,
> Leviathan the piercing[2] Serpent,
> Even Leviathan that crooked[3] Serpent;
> And He shall slay the Dragon that is in the sea."

'Under both emblems' (says Houbigant here) 'adumbrating "The Serpent" by whose fallacy and cunning the first man fell. For then will God inflict the ultimate punishment on this Serpent,

my wrath be past". The graves will be those closets, in which they who in the end of the world and in the last indignation shall suffer by the violence of AntiChrist will have to rest for a little season'.

'"Until my indignation" (which shall extinguish AntiChrist) "shall be past." After that indignation He shows that the flesh shall come out of that sepulchre in which before the indignation it had been laid. For out of those closets nothing can be taken but what was before put in, and after the extirpation of Anti-Christ will follow the resurrection'. (*De resurrectione carnis, Cap.* 27.)

[1] This word is transposed here according to the Hebrew, which makes the connection with the preceding verse more direct.

[2] LXX., *ὄφιν φεύγοντα, the fleet serpent.* So Henderson: *rigid,* Bp. Lowth.

[3] Or *coiling*, Henderson; *winding*, Bp. Lowth.

when "the earth shall no more cover His slain". "Leviathan" is no other than the Enemy of the human race; and in vain would some accommodate the similitude to any earthly king hostile to the Jewish nation'.

As also in the Book of The Revelation, after the appearing of Christ, and the overthrow of "the Beast, and the kings of the earth, and their armies, gathered together to make war against Him", ch. xix. 11—end, there follows the binding of "*the Dragon, that old Serpent*, which is the Devil and Satan" and his consignment to "the bottomless pit" or "abyss" of Hell, ch. xx. 1–3. So removing every obstacle to the kingdom of Christ, and all power opposed to it: the triumph of redemption anticipated in the First Promise, and the great theme of all subsequent Prophecy.

Note.—The reference of these chapters of Isaiah to the Second Coming of Christ may be regarded as attested by our Church in the fact of their selection for the First Lessons on the Sundays in Advent; when the intention of preparing for the Second Advent while celebrating the First is, besides, so plainly marked in the Collects and Epistles and Gospels. Thus—

On the first Sunday, the first Lessons morning and evening—Isa. i., (already spoken of), and ii., which predicts "the day of the Lord" when, "in the glory of His majesty, He ariseth to shake ter-

ribly the earth"—are read in connection with the Epistle for the day, Rom. xiii. 8—end: "The night is far spent, the day is at hand, &c." on which also the Collect is founded.

On the second, the first Lesson morning is chapter v., the final judgment on Jerusalem under the emblem of the laying waste of the Lord's vineyard: and the Evening the first of the chapters here considered (xxiv.); and the Gospel for the day is the Lord's prophecy of His Second Coming, Luke xxi. 25-33,—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity. . . . And then shall they see the Son of Man coming in a cloud with power and great gory."

On the third, the Lessons are the next two chapters, Isa. xxv. and xxvi.; and the Collect (founded also on the Epistle) relates to the Ministry of the Church as designed to "make ready and prepare the way" for the Lord's "Second Coming."

And on the fourth, the First Lesson Morning is Isa. xxx., of which verses 27 to 33 are an explicit prophecy of the same event—"Behold the Name of the Lord cometh from far, burning with His anger, &c."; and the Evening ch. xxxii. "Behold a king shall reign in righteousness, &c." The Epistle being Phil. iv. 4—7, "Let your moderation be known unto all men: The Lord is at hand, &c."

LECTURE V.

(*SUPPLEMENTAL.*)

"THE FOUNDATION STONE."

LECTURE V.

THE FOUNDATION STONE.

ISAIAH xxviii. 16, 17.

16. "Therefore thus saith the Lord God—
Behold, I lay in Zion for a foundation a stone,
A tried stone, a precious-corner stone, a sure foundation.
He that believeth shall not make haste.
17. Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding place."

THAT this is a prophecy of The Messiah, under the emblem of a foundation and corner-stone, is so evident as to have been acknowledged by the ancient Jews:[1] and, to those who believe in the inspired authority of the New Testament, is decided

[1] Thus the Targum paraphrases ver. 16: "*Behold I constitute in Zion a King, a King strong, mighty and terrible*": that is *The Messiah*, as this passage is expounded by Solomon Yarchi—"*It is already fixed and determined before Me, and I have constituted King Messiah a tried stone &c.*"

by the quotation of it by the Apostle Peter, 1st Ep. ch. ii. 4, who speaking of the Saviour Christ says —"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief Corner-stone, elect, precious: and he that believeth on Him shall not be confounded." From which inspired comment we also learn—

I. The fulfilment of the Prophecy, so far as quoted, by the First Advent of Christ and the erection of the Church founded and built up on Him. In which view every word of it is of the deepest significance as bearing on the salvation predicted and the means by which it is available.

1. This foundation is laid by God himself: "Behold, I lay in Zion for a foundation a stone."

Or, laying aside the metaphor, the salvation so shadowed forth is *of the Divine appointment.* The first consideration of all; inasmuch as with this we are safe in trusting in it even though we could see in it no adequacy or suitability: and without this no way of salvation or ground of hope were reliable, however commended to our reason. For it should be evident that it must rest with God alone to say how, if at all, His sinful creatures can be reconciled to Him and admitted again to His favor. We

cannot dictate to Him the terms of our pardon, or say in what way our salvation may be compatible with the Divine justice and glory: but must wait to hear Him speak, if so be He will compassionate our lost estate and "derive means that His banished be not expelled from him". And, Blessed be His Name, He has spoken: "He has made known *His* Salvation". *He has laid* the foundation on which to build our hopes.

And accordingly this fact is ever prominently put forward as the warrant of faith. "Lord now lettest Thou thy servant depart in peace" (said the aged Simeon) "for mine eyes have seen *Thy Salvation, which Thou hast prepared*"[1] . . . "Behold" (says the forerunner of the Saviour) "*the Lamb of God*, which taketh away the sin of the world."[2] And again,—"Him hath God the Father *sealed*."[3] And the Apostle Paul—"Whom *God hath set forth* to be a propriation through faith in His blood."[4] And another—"This is *the witness of God which He hath testified of His Son* . . . "this *the record that God gave of His Son*—that God hath given to us eternal life, and this life is in His Son".[5]

2. Again this is "a tried stone": that is, commended to faith not alone by the Divine appointment, but, moreover, as intrinsically secure.

"Tried" and proved[6] by His Temptation, to which

[1] Luke ii. 29, 30. [2] John i. 29. [3] Ib. vi. 27. [4] Rom. iii. 25. [5] John v. 9—11. [6] The original word is used for the *trying* of metals.

He condescended to submit previous to entering on His mission: and for this purpose—to shew that as man's Surety and Saviour He was without sin: that as the second Adam He was competent to stand, where the first had fallen because possessed only of creature worth and strength; and, consequently, to re-establish in His own person the title to the inheritance which he by transgression had forfeited —to recover all for man. And this though at the disadvantage of being "encompassed" with all "the infirmities" which the fall had superinduced on the human nature: "tempted" or "tried in all points like as we are yet without sin".[1]

"Tried" and proved by His holy life, which was one continued conflict with the powers of darkness: and especially by His last and sorest trial—His agony and death—when it was abundantly made evident that the Tempter could prevail nothing; as He said in reference to it, "The Prince of this world cometh and hath nothing in Me":[2] though employing all the resources that his enmity could devise or his power in the world command. And—

"Tried" and proved finally, and triumphantly, by His resurrection from the dead, which proclaimed Him to be "The Holy One of God"; who, therefore,—because of His essential holiness—"could not be holden of death" nor "see corruption".[3] When also it was that He who had been rejected by men—"refused by the builders," (as another

[1] Heb. iv. 15. [2] John xiv. 30. [3] Acts ii. 24, 27.

parallel prophecy had foretold),[1]—was made "the Head of the corner": made by God "the Chief-corner-stone" of His building, the Church; the quoin as well as the foundation, on which the security of the building equally depends.[2]

3. "A precious corner-stone":—"precious" not only as "the only-begotten of the Father", His one only and "beloved Son"; but, as the costly ransom of our redemption; as it is written,—"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19): so precious as to be the ransom of a world.[3]

4. "A sure foundation" on all these accounts: as that "laid by God"—"tried" and proved—and intrinsically "precious". Whence—

5. Lastly—"He that believeth shall not make haste": that is, shall not experience the agitation and shame of those put to flight, or—as the

[1] Ps. cxviii. 22.

[2] 'For the sake of greater solidity stones of immense size were anciently employed as the foundations of temples. Parsons (Letters from Palestine, p. 73), describing the ruins of one which he visited at Baalbec, mentions a *corner stone*, that he found, on measuring, to be twenty-eight feet long, six feet six inches wide, and four feet six inches thick.' (Henderson).

[3] That "costly stones" were used in the foundations of magnificent buildings appears from 1 Kings v. 17 (Heb. v. 31) where the expression for *costly stones* is the same as for *gems* or *precious stones* ch. x. 2, &c.

Apostle explains while he quotes—"shall not be confounded".[1]

"He that believeth". For two reasons: first, because Salvation is altogether matter of revelation, for which we have nothing but the word and promise and appointment of God. And, secondly, because it is altogether the work of another—the work exclusively of that Saviour who stooped to take hold of our nature that He might raise it up from the depth to which it was degraded, and justify it by exhibiting it again righteous in His own person, and by whose Title therefore we must now hold all. Therefore is it uniformly declared in Scripture, as here, to be "*by faith*": "therefore *by faith* that it might be *by grace*" (Rom. iv. 16): that it might be "the gift of God" irrespective of any title or claim on the part of man except his misery and his sin. And—

"Shall not be confounded": because the foundation cannot fail: it is "*sure*". No longer standing in the perfection of a creature, which, as in Adam, proved to be unstable: but in Christ, in whom we live anew, and whose life is the security of ours; as He saith, "Because I live ye shall live also". "An anchor of the soul both sure and steadfast," stayed on which it is safe as though already in the haven of rest: blest in life with the sense of reconciliation to God; and, in death and the prospect of judg-

[1] Aq. Symm. and Theod., οὐ σπευσέι. LXX., οὐ μὴ καταισχυνθῷ. Targ. *shall not be moved.* Syr. *shall not be afraid.* All derived senses from the primary *To flee quickly.*

ment to come, with a confidence which is not presumption because built upon the word of God: a confidence of which the language is—"Who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 34.)

So full is this evangelical prophecy of the evangelical Prophet on the salvation then in promise, read in the light of the Gospel revelation! But while under this emblem is thus set forth the security of the believer resting on this foundation, there is also

II. A Warning to the unbeliever—to those who reject it and build on any other—in the next verse:

> "Judgment also will I lay to the line,
> And righteousness to the plummet:
> And the hail shall sweep away the refuge of lies,
> And the waters shall overflow the hiding place".

Where following up the same metaphor, of a building, the Lord represents himself as testing every fabric of man's erection—every ground of hope and way of salvation—as with a line and plummet; and, in the event of its not standing this test, sweeping it away with a storm of hail and overflowing torrents of rain!

This too had a primary fulfilment at the first coming of the Saviour in the persons of those here addressed. The address is to the rulers of the Jewish nation: "Wherefore hear the word of THE

LORD, ye scornful men, that rule this people which is in Jerusalem," (ver. 14): that is, the Chief priests and Elders and Scribes who formed the great council of the nation, and who conspired to put Him to death, scorning His humiliation. They were "the builders" by whom He was refused. And why refused by them? Because they had another foundation, laid by themselves, on which they relied; another title to the promised inheritance and kingdom, of their own devising, which they deemed better: even that stated by the Apostle Paul, and with reference to this prophecy, Rom. ix., when, accounting for the unbelief of the majority of his countrymen, he says, ver. 30—33,

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, *Behold, I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed*". And again ch. x. 3, 4,—"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth".

That is, mistaking the end for which the Law was given, namely, (as this Apostle had before stated, in that same Epistle, chs. iii. and v.), to convict of sin and "make it abound" by exposing it —as a straight rule applied to a crooked line exposes its deviations not before detected—they thought by their obedience to establish a righteousness by

which they should be justified and accepted before God; instead of submitting to the way of justification appointed by God through the obedience of Christ as man; by whom alone, of all the human race, the Law was fulfilled, the only Righteous One, and in whom alone therefore—because of His righteousness—any can be accepted, holding (as already said) by His Title who is now, as a Second Adam, "The Heir of all."

And awful truly was the verification in their case of the judgment here threatened, in the demolishing of this tower of Jewish confidence: when their hope and boast proved to be "a refuge of lies", and their fancied "hiding place" left them exposed to the Divine vengeance: when they who thought themselves alone entitled to the privileges of God's people were dispossessed, the nation scattered to the four winds, and their city and temple laid in ruins. A warning to those who now stand in their place: and the more needful inasmuch as self-righteousness is not a sin of Israel's only, but is inherent in human nature, as experience has shewn—in this having been the first, and still being the most fruitful source of the corruption of the Christian Truth; the denial or perversion of the fundamental doctrine of *justification by faith*. The one aim of the Enemy of our souls being to take us off the only true foundation: either by leading us to lean in part or whole on our own merits; or, where disabused of this error, to seek to approach God through other mediation than that through which He has declared

He is to be approached; in disregard of the repeated declarations of Scripture—"Neither is their salvation in any other; for there is none other Name given among men whereby we must be saved" (Acts iv. 12). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me" (John xiv. 6).

2. But while the destruction of Jerusalem, in consequence of the Jews rejection of the Messiah, thus revealed as the Foundation-Stone of God's selection, was undoubtedly a fulfilment of this devastation by the storm of the Divine wrath—"the overflowing scourge" as it is designated in the context preceding and following (ver. 15 and 18): there is in that context an intimation of somewhat more in the view of the Prophet than ordinary unbelief such as was Israel's; or the visitation, awful though it was, with which it was in their instance judged. The language of "the scornful men", verse 15,—"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us",—though applicable in a degree to the self-confidence and false security of every unbeliever, resting on his own foundation and taking shelter in the refuge of his own erection,—expresses rather the defiance and open-mouthed challenge of "the scoffers" foretold

to come "in the last days" (2 Peter iii.), who fortify themselves against the fiery judgment of the great day of the Lord, "saying, Where is the promise of His coming?" and ignoring its great type—the destruction of a world formerly by water: "for since the fathers fell asleep, all things continue as they were from the beginning of the creation:" that is, 'there is no precedent for such a judgment as you threaten us with.' Such a boast as of the disciples of him who, we are told, will be in league with Satan—to whom "the Dragon gives his power, and his throne, and great authority"' (Rev. xiii. 2 with xii. 9)—and whose followers may therefore indeed think that "they have made a covenant with death and with hell are at agreement". While of them also it may be emphatically said that they "have made lies their refuge", to whom God, in judicial retribution for their not believing the Truth, "shall send a strong delusion that they should believe a lie"—the great lie of Satan, "The Man of Sin" and "Wicked One" (2 Thess. ii. 3, 8),—a delusion of which many of the Jews of that day will be the first victims.

Confirmed by the terms in which the judgment is further defined, reading verses 17—22 in continuation:—

17. "Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the refuge of lies,
And the water shall overflow the hiding place.
18. And your covenant with death shall be disannulled,

And your agreement with hell shall not stand;
When the overflowing scourge shall pass through,
Then shall ye be trodden down by it.

19. From the time that it goeth forth it shall take you:
For morning by morning shall it pass over (*or* through),
By day and by night:
And it shall be a vexation only to understand the report.[1]

20. For the bed is shorter than that a man can stretch himself on it,
And the covering narrower than that he can wrap himself in it.[2]

21. For THE LORD shall rise up as in Mount Perazim,
He shall be wroth as in the valley of Gibeon;
That He may do His work, His strange work,
And bring to pass His act, His strange act.

22. Now therefore be ye not mockers,
Lest your bands be made strong.
For I have heard from the Lord God of hosts a consumption,
Even determined upon the whole earth."

The reference of "Mount Perazim" is generally agreed to be to the first victory of David, over the Philistines, after he was anointed king over Israel, of which he said, "THE LORD hath *broken forth*

[1] Or, "It shall be a terror only to hear the rumour of it". Bp. Lowth, and Henderson.

Another version is—"And vexation (*or* terror) alone shall give the understanding of the doctrine", referring to ver. 9 where the word here for "report" is so rendered. That is—the threatened judgments will convince the proud scorners of the truth of that which was understood by babes: compare with ver. 9, Matt. xi. 25. So the Vulgate—"et tantummodo sola vexatio intellectum dabit auditui". And the Targum—"It shall be before the time the curse comes, that ye shall understand the words of the prophets". Adopted also by Bp. Horsley.

[2] Another metaphor to express the insufficiency of the means trusted to for defence.

upon my enemies before me, as *the breach* of waters. Therefore he called the name of that place Baal *Perazim*", that is, "The place *of breaches*," or "*of breaking forth*". A victory which—as it was to him the proof that his kingdom should be established in defiance of all opposition—was a fit type of the great victory by which the throne of His Antitype, the true David, shall be established at His coming; here (as often elsewhere) called "the rising up of the Lord," because the revival of His interposition after a long interval of its cessation.[1] And "the valley of Gibeon" was the scene of the memorable defeat of the five allied kings—"all the kings of the Amorites" Joshua ch. x.—of which it is written, "And THE LORD discomfited them before Israel and slew them with a great slaughter at Gibeon . . . and as they fled from Israel THE LORD cast down great stones from heaven upon them unto Azekah, and they died: and they were more that died with hailstones than they whom the children of Israel slew with the sword". (Compare "*the hail* shall sweep away the refuge of lies" here ver. 17).[2] The occasion also, when, at the bidding of Joshua, "the sun stood still upon Gibeon, and the moon in the valley of Ajalon": he also the type, in this and his other victories by which he gave Israel rest, of Him whose name by appoint-

[1] See the references under the 'Arising of God' in the Index to the Author's 'Commentary on the Psalms'.

[2] So the Targum on this place of Isaiah—"as in the miracles which the Lord did for Joshua, in the valley of Gibeon".

ment he bore, "Jesus";[1] in "the day of His power" when "His enemies shall be made His footstool" and He shall give the possession of "the rest that remaineth for the people of God." Which interpretation, and reference to the Lord's Second Coming, is decided by this "strange work" of judgment being called, ver. 22, "a consumption, even determined, upon *the whole earth*". (See before, ch. x. 23, noticed in Lecture II.)

Then, again, will the Messiah be proved to be "the foundation-stone . . . the sure foundation", when He shall prove to be the true "refuge" from "the overflowing scourge", and the true "hiding place" from the storm which shall sweep over the world: as KING as well as SAVIOUR.[2] And "laid in Zion", the seat of His kingdom, whence "Jehovah shall send the rod of His strength" in that day (Ps. cx. 2). And then also, amidst the dismay of His enemies and the unbelieving, will be verified anew, and finally and for ever demonstrated in the salvation of His people, the promise annexed—"HE THAT BELIEVETH IN HIM SHALL NOT BE CONFOUNDED".

[1] In Hebrew the same as "Joshua". Comp. Acts vii. 45; Heb. iv. 8.

[2] See again the Targum as quoted p. 143, note.

LECTURE VI.

THE WAY OF THE LORD PREPARED.

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THE WAY OF THE LORD PREPARED.

ISAIAH xl. 1—5.

1. "Comfort ye, comfort ye my people, saith your God.
2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.
3. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our God.
4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
5. And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

WITH this chapter commences a new section of this Book of Scripture extending to the end of it, and forming a second part, distinguished from the preceding by the continuity of the subject; justly pronounced to be the most sublime and

splendid portion of all the prophetic writings; having for its theme, by general consent of Jewish and ancient Christian commentators, the Kingdom of The Messiah. With the glory of which the Prophet is so enraptured as almost to lose sight of the less distant future; elevated above time and space, from the eminence upon which the inspiring Spirit has placed him, seeing as one—and, as it were, blended together—events closely connected by their internal resemblance, though really far distant from each other: the return from Babylon with the final and yet future restoration of Israel—the First and the Second Advents of the Redeemer —" the sufferings of Christ and the glory to follow".[1]

Of this series of Prophecies our attention is at present confined to those which are strictly Messianic, (in addition to those from the first Part already considered), which may, however, serve as a key to the whole: beginning with that now read—which is, as it were, an introduction—a prediction of two

[1] For able defences of the genuineness and authenticity of this Section, as written by Isaiah,—in refutation of the Neologist ascription of it to some anonymous writer of the æra of the restoration from Babylon—see the Works referred to in the first of these Lectures, page 7, note.

As Dr. Henderson observes, 'the objections—especially from the historical circumstances—are founded, partly and chiefly, on a positive rejection of prophetic inspiration; while most of the hypotheses which have been framed in opposition to the authenticity are perfectly arbitrary and gratuitous, and are not for a moment to be confronted with the overwhelming mass of evidence which exists in favour of it.'

events more fully dwelt on and detailed in the sequel: namely, *The return of mercy to Israel*, and, connected with it, *The revelation of the Glory of the Lord.*

I. First, The Prophet—transported, as is usual, in vision into the time of the event—is inspired to commission certain persons (not specified, but, doubtless, the accredited ministers and messengers of God at the time[1]) with a consolitary message to Jerusalem, ver. 1, 2 :—

1. "Comfort ye, comfort ye my people, saith your God.
2. Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished, that her iniquity is pardoned:
For she hath received of the LORD's hand double for all her sins".

An announcement as to which there is a very general consent of Commentators to refer it primarily to the return from Babylon; with a spiritual application to the redemption of the Christian Church.[2] Of this latter view—which takes "Jerusalem" to be a figurative designation of the Gentile Church—it is unnecessary to speak, as it is too evidently a mere accommodation of the words never contemplated in the prophecy. But as to the for-

[1] The LXX supply ἱερεῖς, *priests;* the Chaldee נְבִיאַיָּא, *prophets.*

[2] So Dr. Henderson—'The subjects treated of in ch. xl. are, the restoration from Babylon, verses 1, 2' . . . And Bp. Lowth: 'The Prophet in the foregoing chapter had delivered a very

mer, 'it is' (as has been truly observed) 'a fatal objection that the Prophet is thus made to foretel Jerusalem's humiliation as "accomplished" and "her sin pardoned" whilst her greatest humiliation and most prolonged affliction had yet to take place, and her greatest sin to be committed'. It would, indeed, be impossible for language to convey fuller consolation or more perfect reconciliation and forgiveness. Beginning with the twice repeated "Comfort ye, comfort ye": yet further enforced by "Speak ye comfortably", literally, "*speak to the heart* of Jerusalem": in agreement with which is the message—"and cry unto her that her warfare" (her "appointed time of hardship[2]) is accomplished,

explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and *the return of the people from that captivity*, by the merciful interposition of God in their favour'. And again—'Thus far, 1—5, nothing more appears to be intended than a return from the Babylonish captivity'.

And Hengstenberg:—'Isaiah (in this second part) places himself in the time clearly predicted in his former prophecies *when Jerusalem was captured by the Chaldeans*, the land laid waste, and the people in the distant region of Babylonia longing for their native home. In *this period* it is that he thinks, feels and acts.' And again, of ch. xl. 1, 2,—'*The deliverance from Babylon is clearly predicted*, but at the same time it is employed as an image to designate a deliverance of an infinitely higher and more important character', viz. according to him the spiritual redemption by Christ. (Christology, *in loco.*)

[2] צָבָא, Primarily, *military array*, (στρατος) *a host*: thence any

that her iniquity is pardoned"—(the punishment of it is accepted as sufficient to answer the ends of justice)[1]: "for she hath received at the LORD'S hand double for all her sins". Not double the punishment deserved, which were incompatible with the Divine Justice, and still more with the Love of God, who in judgment ever remembers mercy. Nor yet (as some understand it) 'hyperbolical language designed to express the strongest consolation',[2] which is never to be supposed in inspired Scripture. But rather, with Bp. Lowth, "Blessings double to the punishment", as in ch. lxi. 7—"For your shame ye *shall have double*, and for confusion they shall rejoice in their portion" (compare Zech. ix. 12, and *e. g.* Job xlii. 10). Or, preferable still, as more literal and agreeable to the context which speaks of punishment, "a double" or "twofold punishment," in the sense, namely, suggested by the learned Houbigant whose comment here is particularly worthy of note :—'The calamities incident to war (he says) are here primarily intended, in which the Jews suffered *double punishment.* Which two punishments are the *two captivities*, one under the Assyrians, the other under the Romans.' 'Those interpreters' (he adds) 'who suppose this

service appointed in course or order, as of the priests serving by courses in the Temple, Numb. iv. 3, 23, 30; and thence specially of *hard-service*, Job vii. 1; x. 17; Dan. x. 1.

[1] רָצָה *To accept; be pleased with.* Of the acceptance of a sacrifice as an atonement, Lev. i. 4; of punishment as compensation, Ib. ch. xxvi. 41, 43.

[2] Henderson.

spoken of the one return from the Babylonish captivity are at a loss to explain how, on the Jews return from Babylon, "their warfare was accomplished." For, how many and great calamities did they experience afterwards, whether by Antiochus's oppression of them, or their subjection to the Roman yoke? Neither could it be said of the Jews when they had returned from Babylon that "their iniquity was expiated," since God was about to inflict further punishment and judgments on them by the Romans".[1]

The Prophecy is then, in so far, yet future. But the time contemplated is more particularly determined by

II. The next Section, verses 3—5, where the return of mercy to Israel and Jerusalem is connected, as ever, with another event—the Coming of their Messiah and the revelation of the Glory of the Lord:—

3. "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD,
Make straight in the desert a highway for our God.
4. Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:

[1] Quoted and approved by Bp. Horsley, Bib. Crit. *in loco*. In accordance with which the Jewish interpreters say that this prophecy and most of those following relate to the kingdom of Messiah; and apply this passage to the Jewish people in their present exile. See Vitringa.

5. And the glory of the LORD shall be revealed,
And all flesh shall see it together:
For the mouth of the LORD hath spoken it."

1. That "the LORD" whose way is thus prepared is Christ,—"Jehovah (as, it is notable, the original here reads) revealed by and manifested in Him,—is decided by the authority of the New Testament, where we find three of the four Evangelists concurring in applying the 3rd verse to John the Baptist as His harbinger or fore-runner:[1] and in another the Baptist quoting it as fulfilled in himself in answer to the enqniry of the Jews as to his mission.[2] But here again, at first view, a difficulty occurs—in that neither then, no more than at the return from Babylon, did the restoration and deliverance here promised to Jesusalem and her people take place; but, on the contrary, the first coming of Christ (as before remarked) proved to be—so far from the deliverance of the people Israel—the completion of their subjection, when "the wrath came upon them to the uttermost"; and Jerusalem, instead of receiving "comfort" under her affliction and the "pardon" in full of her transgression, was soon after consigned to desolation and ruin. While that coming itself—instead of realizing the circumstances of power and majesty here imaged forth, and being attended with such a revelation of "the Glory of the Lord" as that "all flesh should see it together" and confess it—was, we know, in circumstances of the deepest humiliation.

[1] Matt. iii. 3; Mark i. 3; Luke iii. 4. [2] John i. 23.

Whence the conclusion is forced upon us that we have here another Prophecy of double fulfilment in which the first and second Advents of Christ are brought together and seen as one: the latter, as ever, having the prominence because the consummation of redemption. Which is confirmed by the sequel, the 9th and 10th verses: where the two events which form the theme of the section before us are again found connected—the proclamation of *comfort to Zion and Jerusalem*, and *the coming of the Lord:* and this coming unquestionably His second coming:—

9. "O thou that tellest good tidings to Zion,[1] get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,[1] lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!
10. Behold, the Lord God will come with strong hand,
And His arm shall rule for Him:
Behold, His reward is with Him,
And His work[2] before Him:"—

the "strong hand" and "arm" indicating vengeance on His and His people's enemies—Israel's in particular—and the "reward" and "recompense", either the same righteous retribution (as again, chapter lix. 18); or the reward which He will give to

[1] Margin; and so Bp. Lowth, Henderson, Gesenius, &c. according to the use of the verb in this voice elsewhere; e. g. 2 Sam. xviii. 19. Parallel to "Comfort ye my people" verse 1. Compare ch. xli. 27, and lii. 7.

[2] Or, again with the margin, *recompense.*

His faithful servants ;[1] or His own reward, that which He had himself merited ;[2] but, howsoever understood, clearly the accompaniments of His coming in power.[3]

In which view the application of ver. 3 to the Baptist, instead of being out of place, is in perfect harmony with the scope of the Prophecy ; not, indeed, as the sole but a primary fulfilment, which it is plainly stated to have been. For it is to be remembered that he was announced to come "in the spirit and power of Elias" (Luke i. 17), whose coming as the harbinger of the Second Advent is foretold in the last prediction of the Old Testament, ch. iv. 5, 6, of the Prophet Malachi :—"Behold", (addressing the people Israel) "I will send you Elijah the prophet before the coming of *the great and terrible day of* THE LORD : and he shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse" : that is, bring back the degenerate descendants to the faith and piety of their forefathers, the patriarchs. He was of old the great Reformer of Israel, in abolishing the worship of Baal (1 Kings xviii.), and in this character it is here foretold that he shall be revealed again. Not 'an ideal messenger' ; or Elias 'per-

[1] So Houbigant and Vitringa, with whom Bp. Lowth, Horsley, &c.

[2] Dr, Henderson ; comparing ch. xlix. 4, and liii. 12.

[3] As perceived of old by Eusebius, who says that these words can only apply to Christ's second appearing.

sonified in certain preachers of repentance' such as was the Baptist; but *Elias himself:* as it is conceded by those who would so explain away the Prophecy that it was understood, not alone by the Jews, but also, by the early Christians: *(See Appendix).* Decided beyond dispute, (as they argued), by our Lord, who—on being asked by the disciples, "Why say the Scribes that Elias must first come," that is, before the coming of the Messiah? (a question suggested by the appearing of Elias with Him in glory on the Mount of Transfiguration, which scene, it is notable, He explains to be a vision of "the Son of man *coming in his kingdom*", Matt. xvi. last with xvii. 1)—"answered and said unto them, *Elias truly shall first come and restore all things*". He indeed adds—"But I say unto you, That Elias is come already and they knew him not, but have done unto Him whatsoever they listed": on which the Evangelist observes, "Then the disciples understood that He spake unto them of John the Baptist:" (Ib. verses 10—13). But the latter statement does not contradict the former: both are true. That is to say, "Elias *has come*" in a certain sense—"in his spirit and power" —in the mission and ministry of John the Baptist, and in suffering testimony like the Saviour at His first appearing. And "Elias truly *shall come*"— ("truly", confirming the teaching of the Scribes)— "and shall restore all things"; in character with the Second Coming of Christ, which we are told, is at "the times of the restitution of all things" (Acts

iii. 21): and as the forerunner, moreover, of "the great and terrible day of the Lord" (as saith the prophecy), which His first coming was not.[1]

To which also the Baptist himself is a witness: not only in his answer to the question directly put to him by the priests and Levites,—"Art thou Elias? And he saith, I am not:" (John i. 21); but in the character of his preaching, which was much more that of the harbinger of the Second Advent than of the first. For instance, Matt. iii. 10,—"Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire:" which, admitting a primary verification in the judgment then impending on the Jewish people, is certainly more true of Christ's future coming in judgment. And again, ver. 12,—"Whose fan is in His hand" (speaking of Christ), and He will throughly purge His floor, and gather his wheat into the garner; but He will burn up the chaff with unquenchable fire": which had no correspondence whatever in the appearing of Christ then about to take place, and refers (He himself being the interpreter) exclusively to "the harvest" which is "the end of this age", not the beginning.

The passage of Isaiah before us—the entire passage—has, then, received a primary fulfilment, as

[1] And so again, ch. xi. 14, "If ye will receive it, this is Elias which was for to come," or rather, "who is yet to come:" ὁ μέλλων ἐρχεσθαι.

regards both the coming of the harbinger of the Messiah and of the Messiah himself. But we look for another and plenary, which shall realize the terms of the prophecy in their literality and fulness, which otherwise must be regarded as in the highest degree figurative and hyperbolical. Thus,—Expositors who would regard the whole as terminating in the first coming of Christ are under the necessity, in the absence of any literal verification of the words, of treating "the wilderness" in which "the way of the Lord" should be "prepared" as 'emblematical (says one) of the moral waste which the Jewish Church presented at the time':[1] 'the Jewish people sunk in sin and error', says another:[2] and another—'the rude state of the Jewish Church at the time, the true wilderness meant by the Prophet':[3] &c. The "exalting" or filling up of the "valleys", and "making low" or levelling of "the mountains and hills", being mere ornamental circumstances of the imagery—'metaphors borrowed from the Oriental custom of sending persons as pioneers before a Monarch to cut through rocks and forests, and fill up hollows, and remove every impediment out of his way'. Though some—seeing the utter incongruity of such imagery with the humble appearing of Christ—take this in a spiritual sense to express the exalting of the lowly and humbling of the proud by the preaching of the Gospel; and "the crooked made straight", either sinners led into the paths of righteousness; or, with others,

[1] Henderson. [2] Hengstenberg. [3] Bp. Lowth.

the making plain and clear mysteries till then dark and intricate. An admissible sense if not adopted to the exclusion of an ulterior and more literal fulfilment.

But the last considered prophecy of this Book, ch. xi., has told us that at the Second Advent of their Messiah He will be manifested restoring "the remnant of His people" from the various countries of their dispersion—"assembling the outcasts of Israel and gathering together the outcasts of Judah from the four corners of the earth": in connection with which return is specially to be noted the mention of "a highway" made for them in the desert "like as it was to Israel in the day that he came up out of the land of Egypt" (ver. 15, 16). The same which is the subject of the proclamation, so strikingly parallel to that before us, which we find in chapter lxii. ver. 10—12:

"Go through, go through the gates; prepare ye the way of the people;
Cast up, cast up *the highway;* gather out the stones;
Lift up a standard for the peoples.[1]
Behold, the LORD hath proclaimed unto the end of the world,
Say ye to the daughter of Zion, Behold, thy Salvation cometh;
Behold His reward is with Him, and His work before Him[2].
And they shall call them 'The holy people: The redeemed of the LORD':
And thou shalt be called, 'Sought out, A city not forsaken'."

[1] The word which is singular in the first line is plural here: there denoting the people Israel; now the Gentile nations. See next line, and comp. ch. xi. 12; and xviii. 3 with 7.

[2] Or, "the recompense of His work," as ch. xl. 10.

Where "the highway of the people" is also "the way of the Lord" and "highway for our God—prepared and made straight in the desert"—of the former proclamation; Who appears again as the Saviour of His people, at once "going before" them and "their rereward", as of old in the pillar of cloud and of fire when leading them through the wilderness, the same wilderness, to their promised rest.

And again, chap. li. 9,—

"Awake, awake, put on strength, O arm of THE LORD;
Awake, as in the ancient days, in the generations of old.
Art Thou not it that hath cut Rahab, (*i. e.* Egypt)
And wounded the dragon?
Art thou not it which hath dried the sea, the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?"—

thus rehearsing the wonders of the Exodus from Egypt, and pleading them as a reason for a renewal of like interposition on their next restoration predicted in the next verse, the Lord's answer to this prayer:—

"Therefore the redeemed of THE LORD shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away:"

the "Comfort" of chapter xl. 1, as He adds—

"I, even I, am He that COMFORTETH you . . . ."[1]

[1] See also the passages quoted in Lect. VI. of the First Series of these Lectures, pp. 128, 129.

When also shall be fulfilled, and as literally,—

2. The sequel in the prophecy before us, verse 5:—

"And the Glory of THE LORD shall be revealed,
And all flesh shall see it together:
For the mouth of THE LORD hath spoken it."

This likewise has had its primary fulfilment at that coming of the Messiah prepared by the mission of the Baptist.

"The Glory of the Lord" was then "revealed." But it was the Glory of Grace: as saith the Evangelist—"The Word was made flesh and dwelt among us (and we beheld *His glory*, the glory as of the only-begotten of the Father,) *full of grace and truth*." "Grace", giving that salvation which was celebrated on its announcement by the anthem of the herald angels—"Glory to God in the highest and on earth peace": and "Truth," giving the knowledge of "The True God" in opposition to the various forms of idolatry by which He had been and is still dishonoured. "The Light of the knowledge of the Glory of God in the face of Jesus Christ", as the Apostle designates the same revelation; which "excelleth" (he says) even the manifestation of the Divine glory at the giving of the Law by so much as "the ministration of justification" and "life" exceeds—is more glorious to God—than "the ministration of condemnation" and "of death": (2 Cor. iv. 6 with iii. 7—10).

And notable it is that, accordingly, the Baptist, in quoting this prophecy of Isaiah as applicable to

his mission and the first coming of Christ, substitutes the word "*salvation*" for "*glory*":—"And all flesh shall see *the salvation of God*". Not a misquotation; nor yet a various reading of the Original; but an interpretation of it not unfrequent in the New Testament:[1] both readings true, and one implied in the other—"salvation" the "glory" as then revealed; reserving another manifestation commensurate with that term and the terms of the prophecy, when "all flesh shall see it together". Not (as some explain) the call of the Gentiles to participation in the blessings of the Gospel which, as before observed, is the call only of "an election" or "church": but "all mankind" which is the uniform meaning of "all flesh". And "shall see it together": not an embodying or enshrining of "the glory of the Lord" to be discerned only *by faith*, through the veil—the thick veil—of the Saviour's humiliation as when He was on earth; or through the cloud which intercepts the view of Him where He is now, "on the right hand of the Majesty on high": but the *manifestation* of it *to sight*; and the sight of "*all*": so that "every knee shall bow, and every tongue confess Him LORD to the glory of God the Father". That manifestation which is the theme of the address to "Zion", on the occasion of the Redeemer's return to her, ch. lx. 1–3:

1. "Arise, shine; for thy light is come;
   And THE GLORY OF THE LORD is risen upon thee.

[1] So the Septuagint Version had previously paraphrased it.

2. For, behold, the darkness shall cover the earth,
And gross darkness the peoples:
But THE LORD shall arise upon thee,
And HIS GLORY shall be seen upon (*or* above) thee.
3. And the Gentiles shall come to thy Light.
And kings to the brightness of thy rising."

And again, ch. lxvi. 18, 19—in connection with the Lord's "*coming with fire*" to make known "His indignation toward His enemies," the AntiChristian confederacy of that period (ver. 15, 16)[1]:—

"It shall come that I will gather all nations and tongues; and they shall come and see MY GLORY. And I will set a sign among them, and I will send those that escape of them" (*scil.* from the judgment just mentioned[2]) "unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan,[3] to the isles afar off, that have not heard my Fame, neither have seen MY GLORY, and they shall declare MY GLORY among the Gentiles."[4]

By which signal vindication of His "fame" and display of His "Glory" will be finally demonstrated the vanity of all human glory; as proclaimed in the words following—another "cry" or proclamation parallel to that with which the chapter opens:—

6. "A voice said, Cry!
And I said what shall I cry?
All flesh is grass and its goodness as the flower of the field:
7. The grass withereth, the flower fadeth:

[1] 'These verses describe the tremendous judgment to be inflicted on the AntiChristian confederacy . . . the great battle of Armageddon so graphically set forth in Rev. xvi. 14—21; and xix. 11—21.' (Dr. Henderson's note *in loco.*)

[2] 'Gentiles who shall have been present at, but have not perished in the great overthrow in Palestine' (Ibid.)

[3] See the same Annotator on these nations.

Because the spirit (*or* breath) of THE LORD bloweth upon it.
(Surely the people is grass!)[1]
8. The grass withereth; the flower fadeth;
But the Word of our God shall stand for ever."

This also, indeed, the Gospel proclaimed at the first Advent, in its making void all glorying in the flesh by its distinguishing doctrine of justification by faith in Christ; as well as by the revelation in Him of a new source of life—immortal life—for man by the regeneration of the Spirit: the contrast between which and the life of the flesh we accordingly find stated by the Apostle Peter, in the words of this passage (1st Ep. i. 24, 25):—"Being born again, not of corruptible seed, but of incorruptible, by (*or* through) the word of God which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

But the great demonstration of it will be at the Second Advent; when "the breath of the Lord will blow" upon the pride and "flower" of man in the persons of "the kings of the earth and their armies" confederate against His Christ, and the World-Power at the height of its glory will sustain an utter discomfiture, and "fade" before "THE BRIGHTNESS OF HIS COMING." (Compare the description of the same appearing of the Lord in His

[1] This line is omitted in the Septuagint.

glory, ch. ii. 10—end). The result of which will be the confirming of "The Word of the Lord":—His word of promise to His people Israel, as they here say (ver. 8),—"but the word *of our God* shall stand for ever": His word of Salvation proclaimed in the Gospel: and His revealed purpose and decree respecting the kingdom of His Messiah which shall thus be established everlastingly in defiance of all opposition.

To conclude—The attempt to reassert for this remarkable Prophecy its primary reference and application is not inopportune at this time when a revived interest in the spiritual welfare of God's ancient people exists to a considerable extent in the Christian Church. For it tells us that that this people is still *God's people*: "Comfort ye, Comfort ye *my people*, saith *your God*": chastened and punished, but not cast off. "As concerning the Gospel enemies for our sakes . . . who have now obtained mercy through their unbelief . . . but as touching the Election, beloved for the fathers' sakes." And it tells us, moreover, that a limit is appointed to their rejection—"a set time" for their present as for their former captivity and dispersion; which accomplished, their "iniquity" will be "pardoned".

Too long we have been insensible to this truth: explaining away the prophecies of their restoration by a so-called spiritual accommodation of them to

ourselves and to Gentile Christendom; whereby we have placed a stumbling-block in the way of their conversion. [Not to speak of the injury to the cause of Divine Truth in paving the way for a system now widely disseminated which makes void the whole "Word of God" as such. For the transition was easy from a fanciful and arbitrary exposition of Scripture to the denial of its Truth and Inspiration: as it was only substituting '*ideal*' for '*spiritual*', and '*mythical*' for '*figurative*' or '*allegorical*'.] Yes:—as remarked of the triumphant strain ch. ix. 6, "Unto us a child is born, &c."—we sing these words too for our Christmas Anthem without a thought of the people to whom primarily they are addressed. And so—by denying to them the blessings and "all the good" promised them in their Prophets, while leaving to them the curses and "all the evil" threatened, and in all their literality,—instead of "comforting them," we have "helped forward their affliction." (See Jerem. xxxii. 42 and context).

But a change has of late taken place. A more sound and consistent, because more literal, system of Biblical Exposition is gradually superseding that which was purely arbitrary and figurative: one consequence of which is that the attention of many of the Lord's servants throughout the world has been directed to the future destiny of Israel, and its bearing on the predicted kingdom of the Messiah. A remarkable sign of our times, because a sign of the approaching fulfilment; as the Psalmist advertises us in the words of Ps. cii. 13–16,—a notable

prediction as confirming the order of events revealed in the prophecies we have been considering:—

13. "Thou shalt arise and have mercy upon Zion:
For the time to favour her, yea, the set time is come.
14. For thy servants take pleasure in her stones,
And favour the dust thereof.
15. So the heathen shall fear the Name of the LORD,
And all the kings of the earth Thy Glory.
16. When the LORD shall build up Zion,
He shall appear in His Glory."

This we already see: "Thy servants take an interest in her stones." She "whom they called an outcast, saying, This is Zion whom no man careth for," begins to be now an object of concern to the Gentile Christians who see their own interests to be bound up with those of Israel; and the prayer of faith is being offered by many for their conversion and restoration. And more—the Christian Church, we may hope, is thus being prepared for the mission here assigned to her, of "speaking comfort to Jerusalem". For, to whom else is this call addressed and this command given—"Comfort *ye*, Comfort *ye* my people"—unless to those at the time in charge of "the Gospel of peace" and "the ministry of reconciliation"?

May these our meditations be conducive, with the blessing of God, in however humble a measure, to this end: and to Him be all the glory.

Amen.

APPENDIX.

PAGE 168.

ON THE REAPPEARING OF ELIAS.

As to the expectation of the Jews the disciples' question is conclusive—that they looked for a personal appearing of Elias before the coming of the Messiah: added to their suspicion, first that the Baptist, and afterwards that Christ himself, might be he. (Matt. xvi. 14). Other testimonies both of the Talmudists and Rabbis may be seen in 'Lightfoot's Horæ Hebraicæ' on Matt. xvii. 10. Pococke's Works, Commentary on Malachi, *in loco*, &c.

And of the ancient Christians may be instanced in succession—embracing the testimony of the first five centuries—Justin Martyr, Tertullian, Origen, Hilary, Chrysostom, Cyril of Jerusalem, Jerome, Augustine, and Theodoret, as all agreeing in the literal interpretation of the Prophecy of Malachi, ch. iv. 5. A fact noticed by Hengstenberg, (though he regards Elias here as only 'an *ideal* messenger, or '*personified* preacher of repentance') who also quotes Bellarmine, on this point a credible witness, as stating—so general was the consent, as to this expectation, of the Catholic Church—that the denial of it was '*either a heresy, or an error next to it*'—'*Vel hæresis, vel hæresi proximus error.*' (Christology, *in loco*). A few extracts may here suffice:—

Justin Martyr, in his Dialogue with Trypho the Jew, has the following argument:—

Trypho.—'I do not think that Jesus is the Christ, because Elias is not yet come'.

Justin.—'Does not the word given by Malachi say that Elias will come before "that great and terrible day of the Lord"'?

Trypho.—'Certainly.'

Justin.—'Since the Word forces us to confess that the two Advents of Christ are foretold,—one in which He was to appear suffering, dishonoured, and inglorious; the other in which He will be illustrious, and the judge of all, as I have already proved at length—must we not suppose the Word of God to mean that Elias will be the precursor of that "great and terrible day," that is of His second coming?'

Trypho.—'Certainly.'

Justin.—"Our Lord also declared the same thing in His teaching, that "Elias is to come". And this we know will take place when the Lord Jesus is about to be revealed from heaven in glory, whose first coming was heralded by the Spirit of God, which was Elias in the person of John, a prophet of your nation; after whom no prophet appeared among you.'

Tertullian—in answer to certain who said that the kingdom of Christ was already come and the Church already reigning with Him—

'Who,' (he asks), 'forestalling the Father, has yet placed Christ's enemies (as David predicts) beneath His feet, while all this mob is still shouting 'The Christians to the lions'? Who has yet seen Jesus coming down from heaven, (according to the saying of the Angels), in like manner as the Apostles saw Him go up? To this day the tribes [of Israel] have not "mourned apart", smiting their breasts and "looking on Him whom they have pierced"? *No man has yet welcomed Elias*; none yet fled from AntiChrist; none bewailed Babylon's ruin; &c.' (*De Resurrectione Cornis*, cap. 22.)

Origen—referring to the Transfiguration:—

'The vision on the mountain, in which Elias was seen, did not appear to agree with what the Scribes had said: for Elias, it seemed, came not before Jesus, but after Him. They asked the question therefore, supposing that the Scribes had misled them.

But to this the Saviour answers, not contradicting the tradition about Elias, but declaring that there was another coming of Elias, before Christ, which had been unknown to the Scribes'. (*In Matth. Tom.* xiii. *cap.* 1.)

Hilary, in his Commentary on St. Matthew, in expounding chap. xx., states his belief that Moses and Elias are to be "the two witnesses" of Rev. chap. xi.

Chrysostom thus consoles the true believers in Christ in prospect of the coming of AntiChrist and the awful delusion of which it will be the means:—

'But fear not ye: he will have power, it says, "*in them that perish*". And Elias also will come to confirm the faithful, even as Christ declares—"*Elias will come and restore all things*". For this reason it is said of John "*In the spirit and power of Elias*": for he did neither miracles nor wonders as Elias did. "John (they said) did no miracles, but all things that John spake of this man were true". How then did John come "*in the spirit and power of Elias*"? By receiving the same ministry: for, as the one was the forerunner of the first coming, so will the other be the forerunner of the second coming in glory. And for this purpose he is reserved'. (See Hom. 57 in Matt.)

Jerome—commenting on St. Matt. ch. xi. 14, "If ye will receive it, this is Elias which was for to come" (or, as remarked in the Text, "who is to come"), says:—

'"If ye choose to receive it, this is Elias"—Now that this is mystical and requires discernment, is shown by the Lord's subsequent words—"He that hath ears to hear let him hear". For if the sense were plain, and the meaning free from obscurity, what need to prepare us for the understanding of it? John, therefore, is called Elias—not in the sense of the foolish philosophers, and of some heretics, who introduce a metempsychosis, but—because, according to another passage of the Gospel, he came "in the spirit and power of Elias". . . . Some think that John is called Elias, because, as in the Saviour's Second

[1] The Author may be allowed here again to refer to his 'Exposition of the Book of the Revelation' on this chapter.

Advent according to Malachi, Elias is to go before and to announce the coming Judge, so did John announce the first Advent. Thus each becomes a herald—the one of the first, the other of the Second Advent of the Lord.' And on chap. xvii:—'"Elias is come already": He, who at the Saviour's second Advent is to appear *in bodily reality*, has now "in power *and spirit*" come by John.'

Augustine, in reference to Matt. xvii:—

'What John was to the first Advent this will Elias be to the second. As there are two comings of the Lord, so two heralds.' &c. (*De Civ. Dei. l.* 20. *c.* 29.) And on his reappearing as one of the two witnesses, Rev. xi., *Serm.* 299. § 11.

In addition to the above—and especially as to the belief of the Ancient Fathers in this last mentioned expectation, that Elias will be one of the two witnesses, as to which they were unanimous—the reader may consult the references in 'Greswell on the Parables', Vol. I. chap. XII. Part II. p. 369, note: Ed. Oxford, 1834. Also 'Malvenda de AntiChristo,' lib. x.: referred to by Dr. Todd in his 'Lectures on the Apocalypse', Lect. V., on "The two Witnesses", the whole of which is particularly deserving of attention.

The two following Notes are from Dean Alford's Greek Testament recently published:—

Matt. xi. 14. "And if ye will receive it, this is Elias, which was for to come."

'Neither this, nor the testimony of our Lord ch. xvii. 12, is inconsistent with John's own denial that he was Elias, John i. 21. For, first, that question was evidently asked as implying *a reappearance of the actual Elias upon earth*: and, secondly, our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5, received its full completion in John. For, as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His fore-runner; while the great and complete fulfilment is yet future —at "the great day of the Lord," Mal. iv. 1.

'Ο μέλλων ἔρχεσθαι here is not equivalent to ὃς ἐμελλεν ἐρχεσθαι,

he who was to come, (as Bengel—'Sermo est tanquam e prospectu Testamenti Veteris in Novum'), but *strictly future*—"who shall come": compare ch. xvii. 11, where the future is used. The *εἰ θέλετε δέξασθαι, if ye will receive it*, must be taken as referring to the *partial* sense of the fulfilment; for it was and is to this day the belief of the Jews [founded on the prophecy of Malachi] that Elias should come before the end'.

Matt. xvii. 10 11, 12, "And His disciples asked Him saying, Why then say the scribes that Elias must first come?

And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not."

'The occasion of this inquiry was that they had just seen Elias withdrawn from their eyes and were enjoined not to tell the vision. How should this be? If this was not the coming of Elias, *was he yet to come?* If it was, how was it so secret and so short? Our Lord speaks here plainly in *the future*, and uses the very words of the prophecy Mal. iv. 6. The *double* allusion is only the assertion that the Elias ("in spirit and power") who fore-ran our Lord's first coming was a *partial* fulfilment of the great prophecy which announces *the real Elias*—(the words of Malachi will hardly bear any other than a personal meaning)—who is to fore-run His greater and second coming.'

LECTURE VII.

"THE MAN OF SORROWS."

LECTURE VII.

"THE MAN OF SORROWS."

ISAIAH liii.

"Who hath believed our report?
And to whom is the arm of THE LORD revealed?
&c. &c."

OF all the Messianic Prophecies of Isaiah, or indeed in the whole compass of Prophetic Scripture, this may rank as the principal, as being of them all the most full and circumstantial: equaling and anticipating, in the clearness of its evangelical revelations, the teaching and light of the New Testament. And accordingly it is the one of the Prophecies most frequently there quoted—so many as eight times in different connections.[1] While if all the allusions to it be taken into account, the assertion is borne out that 'this Scripture is, as it were, the theme which lay at the foundation of all

[1] E. g. Matt. viii. 17. Luke xxii. 37. John i. 29; xii. 38. Acts viii. 32, 33. Rom. x. 16. 1 Pet. ii. 21–34; and 25.

the Apostolic teaching respecting the atoning or expiatory efficacy of the death of Jesus'.[1] Which New Testament quotations and allusions (it may be further premised) constitute an overwhelming body of evidence of its reference to the promised Messiah. A reference which obtained the general consent in ancient times even of the Jews;[2] though the more modern of them have found it their interest, for obvious reasons, to question it; and to invent a fulfilment in the history either of the Prophet himself, or some other of the Prophets, or in the sufferings of their own nation; in which they have been followed by the Neologists of our times.[3]

[1] Hengstenberg, Christology *in loco*. Compare the words "*justify*", and "*bare their iniquities*", ver. 11, with Rom. iv. 25 and v. 18, 19. 1 Pet. iii. 18 and Heb. ix. 28: &c. &c.

[2] For testimonies to the belief of the ancient Rabbis see Bp. Pearson on the Creed Art. II. and IV. Notes; and Essay III. of 'Aids to Faith' by Dr. M'Caul, London 1862. And, more fully, the various authors enumerated by Dr. Henderson in his Introductory Dissertation, Section II. For the objections of modern Jews and Neologists and their refutation, in brief, see Hengstenberg's Christology.

[3] And so even some who admit a fulfilment in Christ. For example, the late Rev. F. Robertson, of Brighton,—having asserted that the Apostle's statement (1 Pet. i. 11) that "the Spirit of Christ in the Prophets testified before-hand of His sufferings, &c." refers to 'their *lives* as more predictive than their *words*'—says, 'Thus especially Isaiah liii. spoken originally of *the Jewish nation*; and also of *the Prophet* as peculiarly the Israelite. No wonder the Eunuch asked Philip in perplexity "Of whom doth the Prophet say this? Of himself or some other man?" The truth is, *he said it of himself*, but prophetically *of humanity*: true of him, most true of the highest humanity'. (Sermon on Heb. i. 1).

True, indeed, confining our view to this chapter—considered as a complete section according to the division of the chapters—this reference is not expressed: and we are left to supply an antecedent to the pronoun "HE" by which the subject of the prophecy is abruptly introduced, ver. 2,—"For *he* shall grow up before Him, &c." But looking back to the conclusion of the preceding chapter, (as we are thus naturally led to do), we find the antecedent in the 13th verse, with which evidently a new section begins; and which, with the two following, should belong to this chapter: where The Messiah is thus expressly introduced:—"Behold MY SERVANT shall deal prudently, &c." A title this—"the Servant of Jehovah"—by which He had been before designated in ch. xlii. 1–4:

1. "Behold my Servant whom I uphold;
   Mine Elect, in whom my soul delighteth;
   I have put my Spirit upon Him:
   He shall bring forth judgment to the Gentiles.
2. He shall not cry, nor lift up,
   Nor cause His voice to be heard in the street.
3. A bruised reed shall he not break,
   And the smoking flax shall He not quench:
   He shall bring forth judgment unto truth.[1]
4. He shall not fail nor be discouraged,
   Till He have set judgment in the earth:
   And the isles[2] shall wait for His Law:—"

the reference of which passage to the Messiah is

[1] *Unto truth*—i.e. *for a permanence*, Henderson: *to establish it*, Bp. Lowth: לֶאֱמֶת. Compare this word 2 Chr. xxxii. 1, *establishment*; Jer. xiv. 13, *assuredly*, Marg. *in stability*; and xxxii. 1, *do.*

[2] That is, *the maritime countries*, as before, ch. xi. 11.

likewise admitted by the great body of interpreters both ancient and modern, including several Jewish authorities of note[1]; and is determined by the quotation of it as spoken of Christ in the Gospel by St. Matthew chap. xii. 17—21. "The SERVANT of Jehovah" as having (in the words of the Apostle) "taken on Him *the form of a servant* in being made in the likeness of man": in which form, "and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross" (Phil. ii. 7, 8): that by His obedience to the Law and His perfect righteousness in the human nature He might (as shewn in Lect. V.) establish anew man's title to the blessings forfeited by Adam's transgression, as also by His death meet the sentence incurred by it.

"Behold," then, begins the Prophecy, "My servant shall deal prudently", or rather with the margin, "shall prosper";[2] confirmed by the parallelism,

[1] E. g. The Chaldee Paraphrase of Jonathan, which renders—"*Behold my servant*, THE MESSIAH." Kimchi—"*This is the king Messiah*:" and so Alschech, and Abarbanel, the latter of whom says of the non-Messianic interpreters,—'*All these interpreters are smitten with blindness*:' &c. The LXX. has the name *Jacob* before "*My Servant*", and *Israel* before "*mine elect*: an insertion which, Dr. Henderson remarks, 'is quite in keeping with the manner in which many parts of this book are rendered in that Version: the author having taken the liberty of introducing brief explanations to render what he took to be the sense more perspicuous. See chap. i. 21; iv. 4; lx. 1.'

[2] So the Targum—for which signification of the verb יַשְׂכִּיל

next clause,—"He shall be exalted, and extolled, and be very high": where all the words expressive of exaltation are combined to describe the glory of The Messiah[1]; with which the Spirit of Prophecy commences, though about to speak of His humiliation, because it is THE END to which the latter is subservient—"*the glory that should follow*".

"As many were astonished at him[2]: (his visage was so marred more than any man, and his form more than the sons of men"—the effects of intense mental anguish and the bodily injuries inflicted on him): "so shall he sprinkle many nations"—or, with the Septuagint, "so shall many nations look on him with admiration",[3] (in contrast to the pre-

(primarily *To act wisely*) see Deut. xxix. 9; Josh. i. 7, 8; 1 Kings ii. 3; Prov. xvii. 10; and, as here, in reference to the Messiah, Jer. xxiii. 5.

[1] The comment of the Midrasha Tanhuma here is worthy of note—"*This is King Messiah, who shall be higher than Abraham, more elevated than Moses, and exalted above the ministering angels.*"

[2] For עָלֶיךָ, *at thee*, two MSS. the Targ. and Syr. read עָלָיו, *at him*, in agreement with the sequel. שָׁמֵם *To be silent*; thence *To be dumb with astonishment* whether from *abhorrence*, as here, or *admiration*. See it in the former sense again, Jer. ii. 12; xviii. 16; xix. 8. From *silence* is also derived its ordinary sense of *desolation*.

[3] Οὕτω θαυμασονται ἔθνη πολλὰ ἐπ' αὐτῷ—probably reading for יזה (fut. of נזה *To sprinkle*) יחזו, from חזה *To regard with admiration*. The Syr. and Vulg. however read with the present text *sprinkle*, its most usual sense; and so Vitringa, Horsley, Hengstenberg, and Henderson, who understand it of 'the Messiah extending to the nations the *purifying* efficacy of His blood': referring to Heb. ix. 19, and xii. 24; 1 Pet. i. 2; &c. Houbigant "*recreaturus est*", "*he shall refresh*": and the Rabbins—as Kimchi,

vious "astonishment" of aversion with which many beheld Him: "Kings shall shut their mouths at him"—in token of reverential silence and submission (compare Job xxix. 9): "for that which had not been told them they shall see; and that which they had not heard shall they consider". That is, though rejected by His own people, who should have known Him from the testimony of their Law and the Prophets, He will be acknowledged and confessed by the Gentile nations who had never before heard of Him: determined to be the meaning by the sequel, chapter liii., which is an expansion of the prophecy contained in these three verses in both its parts—first of the humiliation of Jehovah's Servant, the Messiah; and secondly, of His consequent exaltation, here announced in brief.

I. "Who"—(saith the Prophet going back on his humiliation)—"Who hath believed our report"? or, literally, *that-which-they-heard from us*"? repeating the term from the last clause of the preceding verse. As though he had said—'Shall they who "*had not heard*" believe? Who of those who "*have heard*" does?' evidently indicating his now people; and, in the word "*our*" including with his own testimony that of the Apostles and others who should after be sent to them, whom he personates. If we should not rather adopt the suggestion of

and Salomo Ben Melec—in yet another sense of "*dropping* the word", "*He shall teach*": comp. Deut. xxxii. 2.

Bp. Horsley who says,—'The speaker in this chapter personates the repenting Jews in the latter ages of the world coming over to the faith in the crucified Redeemer. The whole is their penitent confession; it is adapted to such penitents and not equally adapted to any other person'. In which case "our report" or "hearing" must be "*that-which-we-have-heard*": as though it were said, 'How few of our nation in the days of the Messiah's appearance gave heed to what the prophets of old had taught?' with which, as in the other reading, may be included the Apostles' testimony. A suggestion which is borne out by the "*we*" and "*our*" in the second and following verses: if "*our*" in the first verse is to be understood of the same persons that speak there. In accordance with which extended reference of this verse to the times of the Gospel is the quotation of this verse by the Evangelist John, ch. xii. 38, in reference to the Jews' rejection of the evidence of Christ's miracles: and by the Apostle Paul, Rom. x. 16, to their not having "obeyed the gospel".[1]

"And to whom is the arm of THE LORD revealed?" Who recognized in the lowly Jesus of Nazareth "the power of God unto salvation" (Rom. i. 16; 1 Cor. i. 24), and the "Mighty One" on whom "Jehovah had laid help" for the deliverance of his people Israel, and the accomplishment

[1] Where again read for "*our report*," "the things *heard*" (Margin, "*the hearing of us*") to see the force of the inference,—"So then faith cometh *by hearing*."

of the work of redemption? (Ps. lxxxix. 19). A lament which is then justified by the estimate formed of Him by that people :—

2. "For He[1] shall grow up before Him[2] as a tender plant,
And as a root out of a dry ground:[3]
He hath no form nor comeliness, and when we shall see him,[4]
No beauty[5] that we should desire him.
3. He is despised and rejected of men,
A man of sorrows, and acquainted with grief:
And we hid as it were [our] faces from him,[6]
He was despised and we esteemed him not."

2 The explanation of which deep humiliation

[1] "The Servant of Jehovah" just before mentioned ch. lii. 13.

[2] '"*Coram ipso*" scil. *Deo*. Ceteris ignotus, sed notus Deo, qui omnes circumstantias ortûs ejus, tanquam personæ quam sustenturus erat convenientissimas, consilio suo circumscripserat'. (Vittringa *in loco*). So Hengstenberg—'That is, *observed by Jehovah; known to Him*, although *unknown to the world*. The Prophet here incidentally points to *the cause* of His humiliation.' Henderson renders "*before them*" (i. e. the Jewish people), following Bp. Lowth, without, however, giving any authority for this alteration of the Hebrew text.

[3] Recalling to mind the "shoot" out of the truncated stem of Jesse, ch. xi. 1.

[4] Rather, "*that we should regard him.*" So Symmachus points and renders—moving forward the *Ethnach* stop to the next word: followed by Bp. Lowth, Hengstenberg, Henderson, &c., and supported by the parallelism.

[5] Another word repeated from ch. lii., (verse 14), where rendered "*visage*"; as is also the word "*form*" in the preceding line: where this fact is accounted for by the "*marred* visage and form."

[6] Literally: "*so that there was a hiding of face from him.*" The LXX., Aq, Vulg., and Targ., and some modern translators, have rendered the suffix in מִמֶּנּוּ as that of the first pers. plural—*from us*; but less aptly, as the aversion of the Jews to the Saviour is evidently intended, confirmed by the next clause and ver. 4.

—of these "sorrows" and this "grief"—the true cause of all, to which they were then blind, is next added:

4. "Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,[1]
Smitten of God, and afflicted."

That is—They in their self-justifying pride, and insensibility to their own sin and its deserts, regarded the sufferings of the Saviour as an infliction of God on account of his own sins; whereas it was the punishment of their sins, (as they now see), and of the sins of mankind that He was enduring.[2]

Where is specially to be noted the clear and express statement of the *vicarious* character of Christ's sufferings: and more evident still, if possible, in the Original, in the reference of the terms employed to the Levitical sacrifices. The word for "*he-hath-borne*" being the same by which is usually denoted the expiation effected by them:[3] as in this chapter again, ver. 12, "he *bare* the sin of many". And so "*carried*", (of "our sorrows"), literally *To bear a burden*, is also applied to bearing the burden

[1] The Hebrew word is especially applied to persons *plague-stricken* and *leprous*. So the Vulg., "*Nos putavinnus eum quasi leprosum*". Aq. ἀφήμενον.

[2] To mark this more distinctly the same words for "*griefs*" and "*sorrows*" are repeated from ver. 3; the former of which the LXX. and Symmachus here paraphrase τὰς ἁμαρτίας ἡμῶν.

[3] נָשָׂא. E. g. of the *sin offering* Lev. x. 17; of the *scape-goat*, xvi. 22. And of the result—*the forgiveness of sins*, Num. xiv. 19: Ps. xxxii. 1; &c. And of the Priest mediatorially, Exod. xxviii. 38. Comp. Ezek. iv. 5, 6.

of the sin of others; as again, ver. 11, "He shall *bear their iniquities.*[1] And so accordingly the Apostle Peter quotes these words as fulfilled in the death of Christ upon the cross, 1st Ep. ii. 24,—"Who his own self *bare our sins* in His own body on the tree. . . ."

Another application of the words we, indeed, find by the Evangelist Matthew, ch. viii. 17, where qûoted as fulfilled in Christ's miracles of healing:—"He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses*"—a sense which the words for "griefs" and "sorrows" in Isaiah also bear. But that by this special application of the Prophecy he does not (as some recent interpreters have argued) intend to exclude its primary reference to the vicarious suffering of Christ for sin is evident from another place in his Gospel (ch. xx. 28) where he records the saying of our Lord distinctly teaching that truth,—"The Son of man is come . . . *to give His life a ransom for many*". While these cures were in fact and in strictness a fulfilment of it, because wrought in his character of Saviour. As one has said, 'Christ was sent for the general purpose *of removing by the sacrifice of Himself the evil which sin had brought into the world.* And this work *He commenced* when He cured bodily diseases': for these diseases are the conse-

[1] See also Lam. v. 7. And so Gesenius, Heb. Lex. verb. סָבַל, Prim., '*To bear* or *carry a heavy burden.*' Whence '*To bear griefs, sins*, &c., i. e., to receive the penalties which another has deserved': referring to this place.

quences and punishment of sin.[1] And more—they were types of another disease, of the moral and spiritual effects of man's fall; which the Prophecy has principally in view, as is evident from the words following—further corrective of the notion that He suffered for His own sins:

5. "But He was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon Him,
And with His stripes we are healed"—

"healed" in soul, as the parallelism here indicates; or "saved" from the death which is the wages of sin.[2]

The extent of which disease, and consequently of the need for this salvation, is next stated:

6. "All we, like sheep, have gone astray;
We have turned every one to his own way;"—

a most expressive similitude, frequent in Scripture, shewing at once the misery, universality, diversity, and guilt of sin. *The misery:* for a more pitiable as well as helpless case cannot be depicted than that of sheep straying without a shepherd, especially in those countries where beasts of prey abound. *The universality:* "All we", without exception, "have gone astray": and at the same time *the diversity*—"we have turned every one to his own way"; no two following the same course, or sinning

[1] To mark which He saith "Thy sins be forgiven thee" in healing the body.

[2] So the Greek σώζω, *To save the soul* as Matt. i. 21, and *passim*, is also *To heal*, as Mark v. 23, Acts. xiv. 9, &c: in agreement with the two-fold application of the Hebrew רָפָא *To heal* literally; and spiritually as here and Ps. xli. 4 (5); &c.

in the same way or degree; but all sinners. And *the guilt* of this sin—inasmuch as it is a turning away *from God*, and living and acting each one for himself to the utter disregard of His claims on His creatures "in whom they live and move and have their being."

But coextensive with the malady and need is the remedy provided by infinite Love and Mercy,—

"And THE LORD hath laid on Him the iniquity of us all".

That is—the sufferings of Messiah were indeed the appointment of God; but not with the design that the Jews supposed: not as the punishment of his own sin. Nor yet (which were no less an error) with the design on the part of the innocent Sufferer to propitiate Him in the sense of moving Him to mercy: which were a strange contradiction in terms—that Jehovah (as here stated), in compassion for His erring creatures, should devise means for their escape from the punishment of their "iniquities," and yet be moved to that compassion by those means, by His own appointment and provision! In the words of the New Testament—that "God so loved the world that *He gave His only-begotten Son*" for its redemption, and yet was moved to this redeeming Love by the sacrifice so provided! True, "a propitiation" there was needed, we are taught, to meet the requirements of the Divine *justice*—to vindicate the honour of God's outraged Law, and "to declare[1] *His righteousness*

[1] Or, "for the demonstration of"—εἰς ἔ δεῖξιν, Rom. iii. 25,

in the remission of sin" . . . "that He might be *just*, and the *justifier* of him which believeth in Jesus". But this propitiation was provided by God Himself: He was himself at the expense of the costly ransom: like the Judge who, in order to release an insolvent debtor without the compromise of justice, should himself discharge his debt. Which ransom and sacrifice is thus the manifestation of the original, unmoved, and inherent Love of God: as it is written again—"GOD IS LOVE. In this *was manifested*, the love of God toward us, because that God *sent* His only-begotten Son into the world, that we might live through Him" (1 John iv. 8, 9): Christ in this revealing and declaring the Father, as He ever said, and fulfilling His will.[1]

Of which the evidence was afforded in His demeanor under suffering, as stated next verse:—

7. "He was oppressed and He was afflicted,[2]
Yet he opened not His mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb, so He openeth not His mouth:"

the evidence—this patience and silence—not alone

Comp. 2 Cor. viii. 24, "shew *the proof* of your love": and Phil. i. 28, "*an evident token*".

[1] See John iv. 34, vi. 38; &c.

[2] Rather, "*yet He submitted himself*:" Symmachus, καὶ αὐτὸς ὑπήκουσε. Vulg. *oblatus est quia ipse voluit*. So Hengstenberg; and Henderson. Bps. Lowth and Horsley, &c., with Cyril among the ancients, render—"*It was exacted and He was made answerable*". But, as Dr. Henderson remarks, the first verb, נָגַשׂ, is indeed *To exact*, but against the will of the person; and the second, עָנָה, no where conveys the notion of legal responsibility.

of His love to man, which made Him content to suffer for our redemption: but also of His entire acquiescence in the will of the Father: "Though He were a Son, yet learning obedience by the things that He suffered", as the "righteous Servant" of Jehovah: as expressed in his prayer in Gethsemane, —"Father, if Thou be willing, remove this cup from me: nevertheless not My will but Thine be done" (Luke xxii. 42).

3. The injustice of the sentence by which He was condemned to death is next dwelt on—the culminating point in the description of His sufferings and their great aggravation:—

8. "He was taken from prison and from judgment:
And who shall declare His generation?
For He was cut off out of the land of the living:
For the transgression of My people was He stricken."

"He was taken from prison and from judgment". Or, "By oppression even from judgment He was taken off," or "led away" to death:[1] that is, a just

[1] מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח. For the meaning "*By*" or "*from*" of the cause, "*through*," here given to the first, מ, see Ps. cvii. 39, where מֵעֹצֶר is *through oppression*; and Gesenius' Lexicon, who instances Isaiah xxii. 3; xxviii. 7; Hos. vii. 4; &c. This rendering of the words agrees with the LXX., *ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη*, as quoted Acts viii. 33. "*By an oppressive judgment He was taken off*," Bp. Lowth: and so Hengst. Lit. "*By oppression and a judicial sentence*", which (with Döderlein, Kuinöl, &c.) he considers to be a hendiadys for "*By an oppressive* (or *unrighteous*) *judicial proceeding*"; similar to "*silence and a voice*" for "*a low voice*" 1 K. xix. 12; "*futurity and hope*" for a "*hopeful futurity*" Jer. xxix. 11; &c. Dr. Henderson—who observes 'no three words in the Hebrew Bible have been more variously rendered'—

trial or hearing of His cause was denied him: His betrayer and judge both admitting His innocence. "And who shall declare His generation?" (or "His posterity"?[1]) "for He was cut off out of the land of the living"—cut off by a premature death: the reason of which is again stated—that it was not for His own sins but for the sins of others—"for the transgression of my people" (the Prophet here being the speaker, and from verse 7; and, as frequently elsewhere, including himself among the people)

suggests, "*without restraint*" (i. e. of the Jews from carrying into effect their murderous purpose), "*and without a judicial sentence, He was taken away.*"

For לָקַח in the sense of *To take away by a violent death*, see Jer. xv. 15; Ezek. xxiv. 16; xxxiii. 4, 6. The older interpreters explain it of our Lord's being *taken up* to glory. So Jerome,—'*De tribulatione atque judicio ad Patrem victor ascendit*'. Joh. H. Michaelis—'*Exemptus est et ad dextram Majestatis assumptus est.*' But, as Hengstenberg remarks, this interpretation has the whole context against it.

[1] LXX., and Acts viii. 33, *τὴν γενεὰν αὐτοῦ τίς διηγήσεται*: and for *γενεὰ* in the sense of *posterity* see that Version again Num. xiii. 23 (22), 29 (28), where for Heb. יְלִיד; Vulg. *filii*; E.V. *children*; and Lev. xxv. 41, Esth. ix. 28, *family*.

So Hengstenberg, who however understands "*the number of his descendants*" i. e. His seed spiritual; quoting R. Kimchi, "quis dicturus esset ejus generationem tam magnam fore?"—'as by an incidental remark pointing, from the lowest humiliation of the Messiah, to His glorification': not perceiving that the same objection exists to this as he had just made to a similar interpretation of לָקַח: while the consecution of the following words is also against it—"*for he was cut off out of the land of the living.*" Besides, anticipating ver. 10: q. v.

Henderson renders—"*And who can describe* (or *conceive of*) *his generation?* that is '*the men of his time*, such was their wickedness': asserting that 'דּוֹר only signifies posterity when used in

" was he stricken".[1] Primarily for the sins of Israel; as also the salvation effected by His death was first preached to them: but, as afterwards shewn by the extension of that preaching, for those of all mankind.

9. " And He made His grave with the wicked,
And with the rich in His death:"

Rather—" They appointed his grave with the wicked,[2] but (He was) with the rich in his death," or " when dead."[3] That is,—' not satisfied with his

the plural': an exception to which, however, is Ps. xxii. 30 (31), where also of the Messiah, and paralleled by " *A seed.*"

Less worthy of note is the explanation which takes " *generation*" to refer to the duration of His *future life* after death; and that which understands it of His *ineffable generation* as The Son of God: as alike inconsistent with the context.

[1] Lit. " *the stroke was on him*". For other instances of the poetical suffix plural לָמוֹ being used for the singular, see chap. xliv. 15, where the antecedent is פֶּסֶל; changed to לוֹ ver. 17. Also Gen. ix. 26, 27; and comp. Job xxvii. 23, where עָלָיְמוֹ and עָלָיו are similarly interchanged. So the Syr. and Vulg.

The reading in the LXX. לָמָוֶת, *εἰς θάνατον*, " stricken *unto death*," and in the versions made from it, is without any confirmation; while all the other ancient versions have the pronoun.

[2] So יִתֵּן is often used, impersonally, as Henderson remarks; as in French, *On avoit ordonné*: and so Bp. Lowth, Hengst., &c. אֵת is here a preposition, *with*, as also frequently elsewhere (See Gesenius); and ו before the second is adversative, *But with—He was* understood.

[3] For בְּ in this sense, or " *after* death," see Lev. xi. 31; 1 Kings xiii. 31; Esther ii. 7, where before the Infinitive מוּת. And against the opinion of Kennicott, Bp. Lowth, and others, who take it to be radical, and the word בְּמוֹתָיו to be the plural construct of בָּמָה, *a high place*, —(here meaning *sepulchral mounds*, " *in his tomb*")—see Dr. Henderson's note; who observes

sufferings and his death, they sought to insult him, the innocent and the righteous One, even in death, since they wished to bury his corpse among criminals'—' destined to have the ignoble burial of those who underwent capital punishment'. A purpose which was defeated in a truly marvellous way—indicating plainly the hand of an over-ruling Providence bringing to pass the fulfilment of a most improbable prediction—in that, not "with the wicked", the malefactors crucified with Him, "but with the rich was He after death" (as recorded in the Gospel history): "with a rich man", as in the Original, where "the wicked" is in the plural, and "the rich" in the singular number! One of those circumstantial details—like the piercing of His hands and feet and the parting of His garments in the parallel prophecy Ps. xxii,—which could only have been indited under the influence of an all-directing, plenary, (and in this instance conspicuous) verbal inspiration. (So before, ch. xi. 4, p. 91.)

> "Because He had done no violence
> Neither was any deceit in His mouth."

Therefore God thus interposed to defeat their purpose, and to give this additional attestation to His innocence.[1] Besides, His death over, His

that the LXX., Targ., Syr., Vulg., and most modern Versions, as those of Vitringa, Michaelis, Rosenmüller, Gesenius, Hengstenberg, &c., &c., corroborate the present English Version. The plural form is, as usual, intensitive.

[1] Bp. Lowth's rendering of עַל "*Though* He had done", which is that also of Gesen. and Hengst. has no clear warrant; (the

humiliation was ended, and He was not to be exposed to further indignity: while His having a separate tomb was also of importance in its bearing on the evidence of His resurrection, as the event proved.

II. Hitherto this chapter has spoken of the humiliation and sufferings of the Messiah, in expansion (as already said) and detail of the summary announcement made ch. lii. 13, 14. And now—in the remaining verses—it passes to His glorification in like expansion or fuller explanation of the very brief statement there, verse 15:—

10. "Yet it pleased the LORD to bruise him; He-hath-put-him-to-grief:
When Thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the LORD shall prosper in his hand".

"Yet" (or "Yea[1]) it pleased Jehovah to bruise him; He hath-put-him-to-grief"[2]: recapitulating the statement of verse 6,—"*Jehovah hath laid on him* the iniquity of us all". One purpose of Jehovah in this was there mentioned—that He (the Messiah) might make atonement for sin. But here it is reverted to with a view to an ulterior result—*the reward of His sufferings as Jehovah's righteous servant:* "When

other instances in Gesenius—Job x. 7, and xvi. 17, and xxxiv. 6—being doubtful): besides necessitating the reading of the second line—*And with the rich in his death*—in parenthesis.

[1] So ו as "*Yea*" again Job v. 19. Prov. vi. 16; xxx. 18, 29. Am. i. 3, 6, 9, 11.

[2] דִּכְּאוֹ · הֶחֱלִי, rehearsing מְרֻפָּא and מְחֹלָל ver. 5. (הֶחֱלִי Syr. for חֶחֱלָה Hiphil.)

Thou shalt make His soul an offering for sin,"—or, with the margin, "when His soul shall make",[1] indicating the Saviour's voluntary laying down of His life, (comp. John x. 17, 18. Ephes. v. 2; Heb. ix. 14),—"He shall see a seed". Posterity or "generation" after the flesh He had none, as aforesaid; but a goodly and numerous posterity, nevertheless, He should have, even that before promised to Him in the 22nd Psalm, (and also in consequence of His sufferings), at the 30th verse,—"A *seed* shall serve Him; it shall be counted to the Lord for *a generation*":[2] the multitude, namely, "which no man can number", of His redeemed, who are, not figuratively, but really His "*seed*" as deriving Life from Him; "begotten again to a lively hope through His resurrection from the dead".[3]

"He shall prolong His days"—even to eternity: the "long life" which another prophetic Psalm (the 21st) says that Jehovah gives to His King; contrasting here with His shortened days as "cut off out of the land of the living" (ver. 8).[4]

[1] According as תָּשִׂים is the 2nd sing. masc., or 3rd. fem.; the latter preferable also as avoiding the abrupt change of person. אָשָׁם *sin* with reference to its *guilt*, incurring punishment; and thence *a sin-offering*: comp. 2 Cor. v. 21.

[2] See Note 1, ver. 8, page 201. [3] 1 Pet i. 3.

[4] The LXX., and Vulg., followed by Bp. Lowth, refer these words to "*the seed*," thus, "*He shall see a seed which shall prolong their days*", or "*a long-lived posterity*". But the E. V. renders the Heb. more truly; and is that of the Syriac, followed by Vitringa, Rosenmüller, Hengstenberg, Henderson, &c. Comp. Ps. lxxii. 15; Heb. vii. 16, 25; Rev. i. 18.

"And the pleasure of Jehovah shall prosper in His hand," alluding to and explaining the first clause of this verse—"it pleased Jehovah to bruise him": that "pleasure" and purpose, namely, to which, as their end, His sufferings were subservient, and which is defined in the light of the New Testament Coloss. i. 19, 20,—"For *it pleased the Father* that in Him (His beloved Son, ver. 13) should all fulness dwell; and, having made peace through the blood of His cross, by Him *to reconcile all things unto Himself*". And again, Ephes. i. 9, 10,—"Having made known unto us the mystery of *His will*", (i. e. His will heretofore hidden), "according to His *good pleasure* which he hath purposed in Himself: that, in the dispensation of the fulness of the times, He might gather-together-in-one" (lit. "head-up"—"unite-as-in-one-Head) all things in Christ":—the consummation of redemption which is also the manifestation in its fulness of the Divine Love.

11. "He shall see of the travail of His soul and shall be satisfied:
By His knowledge shall My Righteous Servant justify many,
For He shall bear their iniquities."

"He shall see of the travail of His soul;" that is, "the-fruit-of[1] the travail"—of "the toil" and "sorrow" or "anguish[2]—of His soul": that anguish to

[1] מִן, not of as *part of*, but the *effect* of *a cause*. Vulg. "*Pro eo, quod laboravit anima ejus.*"

[2] עָמָל, *labour, toil;* whence also, *sorrow*. Henderson rightly observes that 'there is no reference to the sorrows of child-birth, as some have explained the term *travail*': the Hebrew term never

which he gave utterance, Matt. xxvi. 38, in the words "My soul is exceeding sorrowful, even unto death". "Of which the fruit should be—

1. First—Present: that, namely, just specified: the "seed" promised Him in the preceding verse; and more particularly, in the words here following, the benefits of His death and passion in the instances of the many that should be saved by Him:—"By His knowledge (the knowledge of Him[1]) shall my Righteous Servant (*Heb.* The Righteous One, my Servant, justify many, (*or* "make many righteous"[2]) for He shall bear their iniquities". Where we have as clear and as explicit a statement of the Gospel-doctrine of *justification* by the righteousness of Christ, as before of *atonement* by His propitiatory sacrifice. That doctrine teaches that man having lost in Adam the righteousness which is the Title to all blessing from God, Christ as "the righteous Servant of Jehovah"—volunteering obedience in man's nature—has established anew (as already said) in His own person, as "The Righteous One", this Title for all who will hold of Him: who are thus "*justified*", or (as defined by our Article) "*accounted righteous*," in Him; in other words, legally entitled, in virtue of His title, to the bless-

being so applied. Rather, as Hengstenberg remarks, the imagery is from the husbandman, first *labouring* and afterwards gathering the harvest: "sowing in tears and reaping in joy."

[1] So Michaelis, Bps. Lowth and Horsley, Hengst. Henderson.

[2] So the Heb. יַצְדִּיק, the Hiphil or causative voice, corresponding to צַדִּיק, "The Righteous One," the subject of the verb.

ing forfeited in Adam and recovered in Christ as Man's new Head ; He having, so to speak, cancelled their debt, and obtained full remission of sin by His "obedience unto death". As it is here added, "*for* He shall bear their iniquities" : these doctrines—*justification*, and acceptance through *the atonement* —being thus one : inasmuch as he whose sins are remitted is righteous in the eyes of the Law and acquitted.[1]

And with this He should "be satisfied" : a word signifying in the Original '*To have abundance* even *to fulness*', and so expressive of the immense number of converts which it would be the Redeemer's joy to contemplate—as already proved by the event.

2. But this is not all : not the whole fruit of "the travail of His soul" which the Redeemer should "see." A glorious triumph awaits Him and a goodly spoil obtained from the Enemy :—

[1] Dr. Henderson's note here well remarks on the term "*justify*". 'That the righteousness intended is the meritorious righteousness of Christ, on account of which sinners obtain the pardon of sin and the consequent blessings of salvation, must be evident to all who are familiar with the Scripture use of the terms הִצְדִּיק, צְדָקָה (and the corresponding *δικαιόω*, *δικαιοσύνη*, *δικαιος*, in the N. T) in connection with the execution of the scheme of mercy. See chap. xlv. 24, Jer. xxiii. 6, Acts xiii. 38, 39, Rom. iii. 21, 28; iv. 5–8, 25; v. 16–19; 2 Cor. v. 21; Phil. iii. 9. The context abundantly shews that the verb הִצְדִּיק is used in the *forensic* sense, and not in that of *moral* improvement. Its construction with ל following is unique, but seems designed to teach the actual *communication* of the blessing of justification to such as believe. Comp. הֵנִיחַ לְ, ch. xiv. 3; הָחֲיָה לְ, Gen. xlv. 7.'

"Therefore will I divide Him a portion with the great,
And He shall divide the spoil with the strong."

Words which recall to mind a conflict and a victory: even the same of which we have read, chapter ix.—the "battle" which "shall be with burning and fuel of fire": the antitype of "the day of Midian", the Hero of which is "the child born" and "son given" whose name is "God the Mighty One"; and which issues in the "ordering and establishing of His government upon the throne of David, and upon his kingdom, from thenceforth even for ever". And not only so—but in the giving to Him, enthroned on Zion's hill, "the nations for His inheritance and the utmost parts of the earth for His possession" (Ps. ii.): the "portion" and "spoil" recovered from the Enemy, by the overthrow of the last great AntiChristian confederacy (Ib. 2, 9); which He "divides" with His glorified saints—"the armies in heaven" which "follow Him" to this conquest and are permitted to share His triumph; as afterwards His throne: (Rev. xix. 14.[1])

A "portion", moreover, awarded to Him by Jehovah as here said—"Therefore *will I divide Him* a portion . . ." because it is the reward of His sufferings:

[1] 'The LXX. and Vulg., followed by the Fathers, and many modern critics, render בָּרַבִּים and עֲצוּמִים—אֶת as accusatives, and thus represent "*the great*" and "*the strong*" as constituting "*the spoil*" given to our Lord. But the more natural construction of the words is that given in our version: בְּ being rendered *among*, and אֶת *with*, as again in this verse, "*with the transgressors*", and before, ver. 9.' (Henderson).

"Because He hath poured out His soul unto death,
And was numbered with the transgressors,
And bare the sin of many,
And made intercession for the transgressors."

For the glory and kingdom of Christ is twofold. There is "the glory which He had with the Father before the world was" (John xvii. 5), and into which He ascended; the kingdom which He now rules as "seated with the Father in His throne" (Rev. iii. 21). And there is the kingdom and throne which is emphatically "*His*" (Ib.)—his kingdom as "Redeemer" and "Son of Man", and more especially the result of "the travail of his soul" by which He established the title to it—and which He is yet to receive "at His appearing and kingdom" inasmuch as the theatre of it is, not heaven, but this world, man's original inheritance recovered by Him.

And—be it repeated—to be recovered, (as here again predicted) by *power*, and not by *grace*, owing to its usurpation by an Enemy who is not to be so overcome; and an opposition which—instead of gradually yielding before the preaching of the Gospel (as generally expected)—will gather strength as the Advent of Christ draws nigh, and shall then be matured and at its height.

And thus this prophecy—most distinctively of all the Messianic Prophecies a Prophecy of Christ's humiliation and sufferings—ends with the glory which is their great theme. A Prophecy of

His first Advent, but terminating, with all the preceding that we have considered, in His Second, as the following up of the work which He then accomplished: the "bruising of the Serpent's head" and actual abolishing of Satan's power, following up his *moral* defeat by the cross, and the frustration there of the *legal* power over man which he had obtained by his fall: and so, in a word, THE PERFECTING OF REDEMPTION.

In conclusion:—We believe in the fulfilment of this Prophecy as far as fulfilled. We believe in the Messiah, Christ, as "wounded for our transgressions", and, in His death and sufferings, the atonement for our sin: and—(may it be true of all who hear these words!)—we rejoice, in the experience of "the peace with God" thus made for us, with the joy of him of whom we read that, when Jesus was preached unto him from this Text, "he went on his way rejoicing". (Acts viii. 35, 39.)

Are we, then, looking for what remains? As instructed by the concluding verses of it, believing in Christ as "having appeared to put away sin by the sacrifice of Himself," are we looking for Him to "appear the second time, without sin, unto salvation"—perfected salvation? And not only so—but as the day of His special triumph as Saviour; when, indeed, "He shall see of the travail of His soul and shall be satisfied"? When His glory—now "hidden" and seen only to faith—shall be manifested and seen by all: and *there* where He

was abased and dishonoured. *There*, where He was despised and mocked, praised and exalted. *There*, where rejected with the cry "Away with Him, crucify Him", welcomed and greeted, and by the same people, with "Hosannah, Blessed is the King of Israel that cometh in the name of the Lord". *There*, where denied, confessed, and by all: when "at the Name of JESUS every knee shall bow —of those in heaven, and in earth, and under the earth—and every tongue confess Him LORD to the glory of God the Father" (Phil. ii. 10, 11).

Again let us respond—Amen: So be it: "Come, Lord Jesus, come quickly".

LECTURE VIII.

(SUPPLEMENTAL.)

"THE REDEEMER TO COME TO ZION."

LECTURE VIII.

"THE REDEEMER TO COME TO ZION."

ISAIAH lix. 20.

"And the Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob,
Saith THE LORD."

IN addition to the place this prophecy occupies as introducing the bright and glorious vision of the following chapter, the 60th, it possesses a peculiar importance as—in the light of a New Testament quotation of it—determining the interpretation, together with that chapter, of a large class of prophecies; and not of Isaiah only but of the other Prophets.

The quotation occurs in the 11th Chapter of the Epistle to the Romans—a chapter containing revelations of profound mysteries respecting the Dispensations of Grace—where, in correction of the opinion (which then, as now, seems to have obtained) that Israel, as a people, were finally "cast away" (ver. 1, 2), the Apostle says, ver. 25, "For I would

not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in.[1] And so all Israel shall be saved: as it is written, *There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob*"—the Prophecy of Isaiah lix. 20, before us.[2] By which inspired comment two points are decided as to the fulfilment and the time contemplated:—

First—That (as observed on a former reference to this passage[3]) a future Advent of the Redeemer is contemplated, and not the first: inasmuch as the Apostle writes long after the latter, and in reference to the termination of a dispensation of Israel's blindness which was only then begun, and still continues. To be inferred also from the preceding context of the prophecy, where—after accounting for the calamities to come upon the Jewish nation

[1] Not the general conversion of the Gentiles always foretold to occur after the conversion of Israel; which latter event accordingly—"the receiving again" of Israel—he had before said, ver. 15, shall be "life from the dead" to the world; but the fulness of the election now being taken out of the Gentiles to fill up the void made by their rejection, of which he is speaking in the verses immediately preceding, from ver. 17.

[2] The Apostle adopts the reading of the Septuagint in its slight deviation from the present Hebrew—"*and shall turn away*" for "*to them that turn*": a paraphrase which accounts for their conversion as the effect of His appearing: see Zech. xii. 10. The Chaldee Paraphrase is also agreeable to this reading.

as attributable, not to "the Lord's hand being shortened that it cannot save", or "His ear heavy that it cannot hear", but, to "their iniquities which separated between them and their God" (ver. 1, 2); of which an awful picture is then drawn 'to no period of their history so applicable (it has been truly remarked) as to that immediately preceding the destruction of their policy by the Romans'[1] (ver. 3—8); followed by a confession on their part, acknowledging this fact and bewailing their sins with deep contrition, ver. 9—15,—Jehovah, in consideration of this their repentance, interposes for their salvation and to take vengeance on their enemies, ver. 16–18:

16. "And He saw that there was no man,
And wondered that there was no intercessor:
Therefore His arm brought salvation unto Him,
And His righteousness it sustained Him.
17. For He put on righteousness as a breastplate,
And an helmet of salvation upon His head;
And He put on the garments of vengeance for clothing,
And was clad with zeal as a cloke.
18. According to their deeds, accordingly He will repay,
Fury to His adversaries, recompence to His enemies;
To the islands[2] He will repay recompence.
19. So shall they fear the Name of THE LORD from the west,
And His glory from the rising of the sun.
When the Enemy shall come in like a flood,
The Spirit of the LORD shall lift up a standard against him:"

'the last desperate effort of the AntiChristian power,' observes the same Annotator on this 19th

[1] Dr. Henderson, who refers to the testimonies from Josephus, de Bell. Jud. lib. v. cap. 13, sect. 6; and x. sect. 5.

[2] "The maritime countries", as before ch. xi.

verse. And again—'What the prophet teaches is, that when the great visible Adversary of the cause of Christ upon earth—"The Enemy" by way of eminence—shall collect all his forces in order to crush the people of God, a Divine mandate shall call forth destruction upon them: compare Dan. vii. 26, 27; Rev. xix. 11—21.' Rather, The Lord shall appear for their destruction, according to these references, and as stated in the preceding verses; and decided by the next, ver. 20,—"And the Redeemer shall come to Zion, &c.": where, moreover, the word for "Redeemer" is that which denotes redemption by power,—His Second Advent character—"the Deliverer", as in the Apostle's quotation.[1]

The Second Advent of the Messiah is, then, that here foretold. This is the first point on which the Apostle's authority is conclusive. And—

Secondly,—This authority is also decisive as to the sense in which "Zion" is to be here taken—that it is to Zion literal the Redeemer here comes; the figurative sense, so generally assigned to this term by Commentators on the prophecies, being here altogether inadmissible according to the Apostle's argument which has respect only to Israel. Also evident from the context, the sequel of the prophecy, where —after the covenant promise of the Lord to the restored Israel, (in the intervening verse, ch. lix. 21,)

[1] The same word as in Job's Expectation, ch. xix. 25—27, on which see the first Series of these Lectures, Lect. III. Sect II.

that His Spirit and His Truth, anew dispensed to them, should never again be withdrawn from them—there follows the animating address of chapter lx. "Arise shine; for thy Light is come, and the Glory of THE LORD is risen upon thee, &c.": an address to Zion just before mentioned,[1] contemplated now in the enjoyment of the presence of her "Redeemer" actually "come", as marked by the repeated distinct mention of "*the Gentiles*". Thus ver. 3, "*The Gentiles* shall come to thy light". And ver. 5, "The forces *or* wealth of *the Gentiles* shall come unto thee". And ver. 16, "Thou shalt also suck the milk of *the Gentiles*". As also by the contrast with Zion's former state: verse 10—

> "And the sons of strangers shall build up thy walls,
> And their kings shall minister unto thee:
> For in My wrath I smote thee,
> But in My favour have I had mercy on thee."

And again, verses 14, 15,—

> "The sons also of them that afflicted thee shall come bending unto thee;
> And all they that despised thee shall bow themselves down at the soles of thy feet;
> And they shall call thee The City of THE LORD,
> The Zion of the Holy One of Israel,
> Whereas thou hast been forsaken and hated,
> So that no man went through thee;
> I will make thee an eternal excellency,
> A joy of many generations.

Notwithstanding which, the comments on this

[1] 'So evident is it, (says Dr. Henderson) 'that Jerusalem is here addressed that the LXX., Vulg., Targ., and Saadias, have inserted the term—"*Arise shine, O Jerusalem.*"

chapter, for the most part, apply the whole of it to 'The Church': and among them one, (as also observed in a former Lecture) perhaps of most influence because most generally read—the Translators' Preface in all our Bibles, which gives here for contents, '*The glory of the Church in the abundant access of the Gentiles*'. And again in another notable prophecy, likewise expressly addressed to "Zion" and as distinct from the Gentiles"—Zion that had been "laid waste and desolated"—ch. xlix. 22, 23,

> "Thus saith the Lord God,
> Behold I will lift up Mine hand to the Gentiles,
> And set up My standard to the people (peoples);
> And they shall bring thy sons in their arms,
> And thy daughters shall be carried upon their shoulders.
> And kings shall be thy nursing fathers,
> And their queens thy nursing mothers":

in consequence of which it is added, ver. 26—

> "And all flesh shall know that I, THE LORD, am thy Saviour and Redeemer,
> *The Mighty One of Jacob*":

the preface is—'*God's constant love to His Church; its restoration and enlargement*'. A comment traceable to the same mistaken notion of the Catholicity of the Church elsewhere alluded to; which, again, dates from the time when the establishment of Christianity by the powers of the world, once opposed it, gave rise to projects of worldly ambition on the part of the Church, extending even to the subjection of all political power to the Ecclesiastical rule: for which such passages as this afforded a con-

venient argument and pretext, taken out of their place as prophecies of a Dispensation to come and applied to the present :—a fertile source of corruptions of the Christian Truth.[1]

To such comments, however, there are in this instance exceptions: and one is here especially selected because that of an Author who has been frequently quoted in these Lectures as expounding figuratively of the Church former prophecies of this Prophet.[2] Having observed on the two concluding verses of chapter lix, "And the Redeemer shall come to Zion, &c.,"—

'It is impossible for any one impartially to examine the scope and management of the Apostle's argument, Rom. xi., and not to perceive that he quotes this passage in verses 26, 27, for the express purpose of proving, from the Old Testament, the future conversion of Israel. . . . Moreover, that a future, and not the first Advent of the Redeemer is intended, verse 20, must be maintained: while the subject of ver. 21 is the dispensation of the Spirit and Truth to the restored Israelites, of which they should no more be deprived, as in times past':—

he thus proceeds to give this introductory notice

[1] See Seven Letters by the Author, entitled 'Truth out of place the most dangerous error': Letter VII., on '*The Catholicity of the Church*': where it is noticed that to the same purport are the Prefaces in the Douay Bible :—e. g. ch. lx., '*The light of true faith shall shine forth in The Church of Christ, and shall be spread through all nations and continue for all ages.*' And before, on ch. ii. 1–4,—'*All nations shall flow to The Church of Christ.*'

[2] Doctor Henderson, whose Commentary in a critical and philological point of view is well worthy the attention of the Biblical student. See his Note on ch. ii. 2, quoted Lect. I. p. 14; &c.

to chapter lx., with a view to the generally received expositions of it—

'That this and the remaining chapters mainly refer to the future prosperity and glory of the Jews, when restored to a state of church relation to Jehovah, is the only position that can be maintained, consistently with a strict adherence to definite principles of interpretation. In our most esteemed commentaries, there is a perpetual vacillancy between the literal and the spiritual, the Jews and the Gentiles, the past and the future, which is any thing but satisfactory. From many of them, indeed, it is evident that their authors, notwithstanding their strong propensity to apply these predictions to the past and present privileges of the Christian church, as made up of Gentile converts, and the still fuller enjoyment of these privileges during the Millennium, have been compelled to admit that the Jews are not altogether to be excluded, though they still begrudge them a re-establishment as a converted community in the land of Palestine. To me it appears—from the close connexion of these chapters with the last verses of chapter lix.; from the obvious distinction kept up between the converted Jews and converted Gentiles; from the direct recognition of restored cities, lands, vineyards, &c., which had long lain desolate; as well as from the general bearing of the whole—that the glorious reintegration of the Jewish people into the Church of God is the exalted theme on which the prophet so largely expatiates, and in treating of which, he may truly be said to have exhausted all the variety of imagery by which his style is so richly charged. Not that he loses sight of the Gentiles: on the contrary, they are repeatedly brought forward, though it certainly is rather for the purpose of gracing the triumphs of his own people than of exhibiting them in the all-engrossing light in which they have usually been presented. How much soever he is to be regarded as the evangelical prophet, and how much soever

he was raised above the contracted spirit by which his countrymen were too generally actuated, still he was a prophet *of the Jews* and *to the Jews*. Their interests as a people, both in the then present, and in the future, could not but deeply engross him: so that, while he hails with feelings of delight the extension of the blessings of salvation to the Gentile world, he anticipates with ecstatic joy the recovery of his "brethren, his kinsmen according to the flesh."

The chapter may justly be viewed as an ἀποτέλεσμα or finished exhibition of the triumphant and glorious state of the Church during the Millennium: the Jews, restored to their own land, and brought to acknowledge Jesus as the true and only Messiah, forming the central portion of the divine kingdom, while distant nations cheerfully accord to them a due regard, not only as brethren in the faith, and partakers of the common salvation, but as "the natural branches" again occupying their place in their own olive tree"—"beloved for the fathers' sakes," Rom. xi. 21, 24, 28. Nothing can exceed the glowing colours in which the happy condition of the Millennial Church [World?] is here depicted. The figures are rich and varied; the structure, grandeur, and flow of the poetic diction are admirable; and the whole is calculated to produce and cherish the brightest expectations of the *sacred* golden age.'

After which general remarks he subjoins the contents of the chapter, section by section, which would indeed form a suitable Translators' Preface:—

'Fired by the prospect which had burst upon his vision, chap. lix. 20, 21, the prophet in the most animated manner summons Jerusalem, the personified representative of the Jewish people, to arise from her long state of desolation, and reflect the splendour imparted to her by Jehovah, 1, 2; and describes the nations with their rulers, merchants, and shepherds, as voluntarily and liberally contributing to her

re-establishment, 3–7. The multitude of her dispersed sons have every facility afforded for their return, 8, 9; men of all nations and ranks resort to her, with their wealth and everything that can add to her beauty and stability, 10–14; the most complete change takes place in regard to both her external and internal circumstances; and the most complete provision is made for full, uninterrupted, and undiminished supplies of knowledge, purity and happiness, 15–22.'

Nothing need be added to this summary (even did space permit) in exposition of the scope of this Prophecy. Suffice it is to say—reverting to the remark made as to its importance in determining the interpretation of the Messianic prophecies of Isaiah in general—that by its internal evidence, combined with the Apostle's quotation, it is demonstrated beyond question to refer to the future of the literal Zion, and to belong to the times of the Second Advent.[1] But, this point established in

[1] Bp. Horsley's note should also be mentioned:—'A considerable correspondence may easily be discerned between some parts of the prophecy and the circumstances of the first promulgation of the Gospel; which was a Light rising on the Jews, and from them propagated to the Gentiles. But the images of the prophecy so far exceed anything that has yet taken place, that it is reasonable to conclude that the accomplishment is reserved for the Second Advent of our Lord.'

He adds—'This even St. Jerome is obliged to confess; though very unwilling to admit any other restoration of the Jews than the conversion of them to Christianity. And to leave himself at liberty to oppose their hopes, while he refers the prophecy to the times of the Second Advent, he chooses to understand it as an allegorical exhibition of the future state of the saints in heaven': the refuge of all allegorists when the Church fails them.

this instance, it is established once for all:—that "Zion" in the other prophecies relating to it (all of them parallel in some part to this) means Zion: that Israel's restoration is literal, not spiritual only: as is also the kingdom of the Messiah which is inseparably identified with both. It is easy indeed to say with the Bible closed that all this is imagery: that the prophets set forth the spiritual things of the Christian Church and this Dispensation in language borrowed from the Jewish history and polity, and by symbols taken from the redemption from Egypt, the Theocracy, or the then existing state of things. But with the Bible open, and prophecies—such as this and ch. xi.—weighed verse by verse and clause by clause, as well as read in context, such an interpretation cannot be for a moment maintained with a semblance of consistency, or any regard to the integrity of the inspired Text, which might thus be made to say any thing or nothing.

It must, indeed, be allowed by these Expositors that in this point of view—in view of the way in which Scripture is explained away and its inspiration denied by modern mythical interpretations—it would be very desirable to maintain a more literal and real or matter-of-fact exposition: that so the "Thus saith the Lord" of the prophets should be regarded with more veneration; and the Word so enounced be held more sacred and inviolable; "not as the word of men, but, as it is in truth, the word of God". But—in addition to the

objection from the distinction between Jew and Gentile as inconsistent with Christianity, already noticed[1]—it is assumed by them that this cannot be done without a result derogatory to the Christian's spirituality of mind and heavenly affection—a retrograde tendency to a lower standard—in the substitution of prospects of temporal prosperity and happiness, such as characterized the covenant with Israel of old and as occupy this chapter, for the "better promises" of the New Testament, and of earthly for heavenly blessings; and this apprehension it is evidently that, with the greater part, weighs against the literal sense.[2] This, however, is another of the misconceptions arising from holding the finality of this dispensation, and confounding the present state and calling of the Church with the kingdom of Christ to follow. The truth is that, so far from the Church or this dispensation being (as thus assumed) the theme of prophecy, both were "a mystery" (as the Apostle Paul has taught us) "which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets [the prophets of the New Testament] by the Spirit", and specially to and by him who may be called the Apostle of this Dispensation and of the Gentile Church (Ephes. iii. 1—5). Both are owing (as the same Apostle states elsewhere) to the rejection of Christ by the

[1] See Lect. I. of this Series, Sect. II. pp. 16—19.

[2] This objection has been recently urged anew by the Rev. R. Payne Smith in Sermon IX. of the Series on Isaiah before referred to.

Jewish nation, also very obscurely intimated by the Prophets of old, in consequence of which the kingdom of the Messiah foretold by them was deferred; and His coming, seen by them as one, divided between two appearings: the interval—the period of Israel's blindness and Messiah's absence—being (so to speak) a parenthesis filled up by the Church; an Election, as before said, and, as with a special calling, so with special hopes.

Of these hopes, accordingly, this and the like prophecies do not speak. It is not that they adumbrate them under the guise of earthly blessings, but they do not reveal them at all. They are distinctly heavenly. The promise to the Church is to "reign with Christ" at His coming, in reward for "suffering with Him" now, and to be "glorified together with Him." But as the Apostle says, speaking of the resurrection-body,—"the body proper to the spirit" in contradistinction to "the natural body", or "body proper to the soul"[1]—"there are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another": so of the kingdom—it will unite the celestial and terrestrial glories. The "celestial" belonging to Christ and those who reign with Him—who will occupy those "heavenly places" in which are now enthroned those "evil spirits," who, with the "Prince of the power of the air", are "the rulers of the darkness of this age"[2]: and the "terrestrial" belonging to the

[1] 1 Cor. xv. 44, 45: *Gr.* [2] Ephes. vi. 12 with ii. 2.

nations over whom they reign, among whom the restored Israel will be preeminent. And the latter —the "terrestrial glory", or the kingdom in its terrestrial aspect—is the main theme of Prophecy, because in it is fulfilled the purpose of redemption as regards the world and the earth, by which its destiny and the end of its creation are answered.

The end of its creation: because (as shewn in a former Lecture[1]) it was to be inferred that the work of God pronounced to be "very good"—that is, perfectly adapted to its end—but which, so soon as made, became "subject to vanity" by reason of sin, should not remain so for ever; and thus never answer that end. It was additionally the inference from the promise of Redemption—which word implies the hope of restitution, but the creation of "a new Heavens and a new Earth wherein dwelleth righteousness."[2] And it became a definitely revealed purpose by the selection of the Land of Promise as the type of a renewed Earth and redeemed world: and the setting up there afterwards of that kingdom of God, the seat of which was Mount Zion and Jerusalem, also originally selected with this view; and the sceptre of which was in due time to be wielded by the Redeemer, the Messiah: "the Son of David" (as former oracles have taught us) who should sit upon his throne: the true Solomon under whose rule—as at once the "Prince of Peace" and "King of Righteousness"—the dominion of evil in the world

[1] First Series: Lect. IV., 'The Promise to Abraham', Sect. II.

[2] See especially the prophecy Isa. lxv. 17–end.

should cease, and "all the nations of the earth be blessed". His kingdom as "Son of Man", as He is ever entitled in reference to it and His Second Coming[1]: and, though inferior to His kingdom as "Son of God", specially desired by Him and promised to Him as the Saviour of mankind and Redeemer of the world, for the same reason that He condescended to assume man's nature.

And therefore also does the Christian—though called with a higher calling—rejoice in this prospect and wait for this consummation; as it is also the subject of his daily prayer—"Thy kingdom come; Thy will be done in earth as it is in heaven". A prayer of which he shall see the answer, in common with all the saints departed, who now rest with Christ awaiting "His appearing and kingdom", when they shall come with Him; sharers of that triumph by which shall be decided His claim to "the kingdoms of this world" (Rev. xix. 14, xi. 15); and afterwards "sitting down with Him in His throne" and administering His government under Him, the government of the world subjected to heavenly rule; "the kingdom of Heaven" at length established on earth[2].

To object then to this reign of the saints on Earth as holding out a carnal prospect is to confound things that differ; the difference, namely, between the bearings of the Second Advent kingdom on those

[1] See Daniel vii. 13, 14, and Matt. xxiv. 30; xxvi. 63, 64; &c.

[2] Compare Dan. vii. 27 with 12, 13 before quoted; Matt. xix. 28; Luke xix. 17, 19, with 11, 12; 1 Cor. vi. 2, 3, &c.

who come with Christ, and the nations subsequently gathered unto him: between those who reign and those over whom they reign: between the *kings* and *subjects* of that Dispensation. The former title belongs to the elect Church—those whom a former prophecy mentions as attending on the Lord when "He shall reign in Mount Zion and in Jerusalem, and before His Ancients gloriously" (ch. xxiv. 23): as also the members of it already departed this life—the saints now before the throne—are heard to say, anticipating this glory, Rev. v. 9, 10, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God KINGS and PRIESTS, and *we shall reign on* (or *over*) *the earth.*" To whose state nothing carnal can belong even though such intercourse should exist between them and mortal man, as ministers of blessing to them, as once between men and angels sent to them on like errands. While the state of the nations of the earth in that day, subject to this happy rule, will be indeed carnal in one sense, in so far as they will be in the flesh, or in the condition of mortal humanity such as is now the life of man on the earth, only with such accession of blessing, physical and moral, as the present power of a present Lord, in its full exercise, must bring to the whole creation. To whose mortal eyes the glory of the raised, changed, and transfigured saints reigning with Christ, as well as His glory, may be manifested and with the same consciousness of

blessing (to advert again to the type) as it was to the disciples admitted to witness the earnest of it on Mount Tabor; or as was the Glory of the Lord to Israel of old under the Theocracy.

But—to return to the prophecy—one fact, in conclusion demands our special notice:—viz. that this sun shall not rise upon Zion, nor this bright and glorious day dawn upon earth, till after a night of dense darkness, as stated chapter lx. 1-3:—

> "Arise, shine; for thy light is come,
> And the Glory of THE LORD is risen upon thee.
> For, behold, the darkness shall cover the earth,
> And gross darkness the people [peoples]:
> But THE LORD shall arise upon thee,
> And His Glory shall be seen upon thee.
> And the Gentiles shall come to thy light,
> And kings to the brightness of thy rising."

Another passage conclusive against the popular and fondly cherished expectation that this dispensation shall issue in the enlightening of the world, as the progress of the work of evangelization carried on by the Church and its missions. For in that case its last days (as aforesaid) would be its brightest days, whereas here they are the darkest: and we have seen this prediction abundantly confirmed by the prophecies of the New Testament which prepare us for an apostacy, as the end draws near, by which the Christian faith will be all but extirpated and the Church's light extinguished.[1] And wherefore?

[1] See again the passages quoted Lect. I. Section I.; and add Luke xviii. 8; 2 Thess. ii. 3, and *sequel*: Rev. xiii. 7.

For a cause that we are slow to admit—the unfaithfulness of the Church—the sins of Christendom—sin against light on the part of the Gentiles, as much greater than Israel's as their light is greater.

But this Prophecy is also one of many which tell us that when matters are at the worst is God's time for acting: that when the darkness is greatest the day is about to break—a day of which (as added ver. 20) "the sun shall no more go down"; for that sun shall be the Lord Himself, risen, in "the brightness of His coming" and "the glory of His appearing" upon Zion: from whence again shall go forth the light that shall enlighten the world; and again rising upon Israel restored to the Divine favour and made a praise and a blessing in the earth.

We repeat the question—Is this so? How important then that we should be timely advertised of it, that the event take us not by surprise; and lest disappointed hopes—the coming in of darkness when we looked for light, and the eclipse of faith when we looked for its advance and triumph—should precipitate us into the apostacy threatened, and the day of the Lord's coming find us unprepared. How important that we should timely "take heed to the word of prophecy as to a lamp shining in a dark place until the day dawn!"

LECTURE IX.

"THE MESSIAH."

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ISAIAH lxi. 1—3.

1. "The Spirit of the Lord God is upon me;
   Because THE LORD hath anointed me
   To preach good tidings unto the meek;
   He hath sent me to bind up the broken hearted:
   To proclaim liberty to the captives,
   And the opening of the prison to them that are bound;
2. To proclaim the acceptable year of THE LORD,
   And the day of vengeance of our God:
   To comfort all that mourn;
   To appoint unto them that mourn in Zion,
   To give unto them beauty for ashes,
   The oil of joy for mourning,
   The garment of praise for the spirit of heaviness:
   That they might be called Trees of righteousness,
   The planting of THE LORD that He might be glorified."

THE distinct theme and subject of this Prophecy is *The Messiahship of the Saviour.* Hitherto foretold by this Prophet as "The Virgin's Son" and "Immanuel": "The Branch and Root of David" and "King upon his throne": "The Salvation" and "The Glory of Jehovah": and "The Man of Sor-

rows", suffering and making atonement for sin: but here emphatically as "THE MESSIAH" or "CHRIST", that is, (as both these names denote), "THE ANOINTED ONE"—anointed by "the Lord Jehovah".[1] The Prophecy in the words of which He announced His Mission in the synagogue of Nazareth, as recorded Luke iv. 16–21; where we find that, on being given the book of the prophet Isaiah to read from it, He opened it at this place: and in which the purposes of that mission, and the end for which He was so "anointed", are briefly but comprehensively set forth. These it is proposed to consider in order:—First, the Anointing itself; and, then, His Mission in its detail as here given.

I. We find the ceremony of anointing with oil appointed under the Old Testament in the instances of Prophets, Priests, and Kings, to indicate their *appointment* and *consecration* to these offices respectively. (For example,—Priests, Exod. xxviii. 41. Prophets and Kings, 1 Kings xix. 15, 16. 1 Sam. xvi. 1, &c.)

But it was reserved for the Prophecy of the coming of the great Antitype of all three, in whom these offices centre and are united—"The Anointed

[1] So the Hebrew here, and universally, where our Version has "*The Lord God*": a mistake (as I have elsewhere observed) into which our Translators were led by the word יהוה having in these instances the pointing of *Elohim*, which, instead of the Text, they followed. (See 'A Lecture on the importance of an extended knowledge of the Hebrew Original of the Scriptures', published in 1862.)

One",—to reveal also the Antitype of the medium of it, the sacred anointing oil; namely, the Holy Spirit of God: as here—

> "The Spirit of the Lord Jehovah is upon me,
> Because Jehovah hath anointed me."

And *when* this took place we further learn from the occasion, just referred to, (Luke iv. 16, &c.) on which He quoted and applied these words: that it was at His Baptism, when the Spirit had been seen to descend on Him, to which He evidently there alludes, as appears from the context—the first verse of that chapter stating that "Jesus being *full of the Holy Ghost* returned from Jordan" (where He had just been baptized) "and was *led by the Spirit* into the wilderness": whence, after His temptation there, "He returned *in the power of the Spirit* into Galilee" (ver. 14): and so to Nazareth, where He quotes and applies these words; "*The Spirit of the Lord God is upon me*, &c."

Where again (as in ch. xi.) it is not an *inspiration* only of Christ by the Spirit, as of other heaven-sent messengers, that is here predicted, but the descent of *the Spirit's-self* upon Him": as testified by the witness of it, the Baptist,—"John bare record, saying, I saw *the Spirit* descending from heaven like a dove, and *it abode upon Him*". (John i. 32.) And again—"He whom God hath sent speaketh the words of God" [that is, of God speaking in Him immediately and directly; and fully, not—"as in time past to the prophets"—"in sundry portions". Heb. i. 1, *Gr.*] "for God giveth not the Spirit by

measure unto Him" (ch. iii. 34). Not then given for the first time; for, from His birth that Spirit was in its fulness His, owing to His supernatural conception by the Holy Ghost: but then *visibly* descending on Him when about to enter on His mission to accredit Him as "The Lord's Anointed".

In the power of which, accordingly, He discharged that mission; this His *qualification*, as Son of Man, for the work that He undertook. For example, His Temptation—the testing of His fitness for that work—entered on in this power, as we just heard stated: "*led up of the Spirit* into the wilderness *to be tempted of the Devil*": (compare the parallel place, Matt. iv. 1.) Not in His Divine power, as "Son of God", which Satan would have then put Him on asserting that so He might get Him to abandon His Mission—but in the power of a spiritually endowed humanity.[1] Which done, it is added—"And Jesus returned *in the power of the Spirit* into Galilee; and there went out a fame of Him through all the region round about"—the fame of that "power". (ver. 14). As also the Apostle Peter says, in the review of His ministry or public life and acts,—"How God *anointed* Jesus of Nazareth *with the Holy Ghost and with power;* who went about doing good, and healing all that were oppressed with the Devil; for God was with Him." (Acts x. 38). And we have further learned that this Spirit is His qualification for administering

[1] See 'Discourses on The Life of Christ' by the Author: VI. and VII., His Baptism and Temptation.

that future kingdom which is His as "The Messiah", from that same Prophecy of this Book last mentioned, chapter xi:—

"And there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of His roots:
And the Spirit of Jehovah shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might, &c."

Thus far as to the "ANOINTING" spoken of in the Text: and we now proceed to notice—

II. HIS MISSION, or the purposes for which it is stated He was thus sent, consecrated, and qualified.

And here a further and most important light is thrown on this and the whole Prophecy by the quotation of it in part by Him already referred to. I say 'in part'; for it is very notable that He paused and "closed the book" after quoting only about one half, and where there is not even a period:— "And He came to Nazareth where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath-day, and stood up to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found the place where it was written,

1. The Spirit of the LORD is upon me;
Because He hath anointed me
To preach the Gospel to the poor:
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,
2. To preach the acceptable year of the Lord,—

and He closed the book" . . . . And wherefore here? when the prophecy does not end with these words, but goes on to say—not only without a pause but in closest connection marked by the conjunction,—

"And the day of vengeance of our God;
To comfort all that mourn;
3. To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called Trees of righteousness,
The planting of the LORD, that He might be glorified."

Wherefore there close the book? Because so much only was then to be fulfilled: as He saith, "This day is *this Scripture* fulfilled in your ears", that is, so far as read: the remainder belonging to His next appearing contemplated as the following up of His first: and so included with it in one continuous Prophecy—the two Advents of The Messiah here again seen in vision as one. Thus—

1. As regards the First Advent, and the blessings He was then revealed and sent of God to bestow, the Prophecy has been and is still being fulfilled most accurately in the effects of the preaching of the Gospel.

"He hath anointed me to preach good tidings unto the meek", or, as in St. Luke "the gospel to

the poor"; that is,—not alone the poor in worldly circumstances, though to such it is specially preached (Matt. xi. 5); but—"the poor in spirit", humbled in heart and soul under a sense of their spiritual poverty and destitution. To such the gospel is indeed "glad tidings"—revealing to them the true riches, and bestowing on them a kingdom, "the kingdom of heaven", in exchange for the bankruptcy of the fall, as it is written, Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"He hath sent me to bind up" (or "heal") "the broken hearted". That is, primarily the *contrite* of heart, bowed down under the heaviest and most insupportable of all afflictions—the accusings of an awakened conscience, and suffering the agony of keen remorse. Yes: sin is the chief of sorrows—the bitter recollection of it, and the anticipation of its dread consequences, for which the world affords no antidote: "no balm in Gilead, no physician there"! But this wound Christ heals, speaking peace —"peace with God": and more—"joy", through "the atonement", or "reconciliation", effected by His cross (Rom. v. 1: 11 Marg.). As on the day of Pentecost, the multitude of the Jews who—under the preaching of Peter shewing them their guilt in crucifying Christ—"were pricked in their heart and said to him and the rest of the apostles, Men and brethren, what shall we do?" are immediately assured in their hearts and even filled with "gladness" on his proceeding to tell them of the "remission of sins" through that same Name—"the

Name of Jesus Christ" (Acts ii. 37, 38, with 46). While for all other afflictions and wounds of the wounded spirit He has also a balm in the comforts and promises of His Word. In those words of comfort that have healed many a broken heart—"Come unto me all ye that are weary and heavy-laden and I will give you rest". "If any thirst let him come unto me and drink". "Peace I give unto you: let not your heart be troubled".

"To proclaim liberty to the captives, and the opening of the prison to them that are bound". Another metaphor applicable to man's natural state; as expounded by the Saviour himself, saying to certain of the Jews who were disposed to believe in Him—"Ye shall know the Truth and the Truth *shall make you free*", that is, "the Truth" respecting Himself (John viii. 31, 32 with 36). "Free" from the bondage of sin as He further explains—in answer to their boast, "we be Abraham's seed, and were never in bondage to any man"—"Verily, verily, I say unto you, Whosoever committeth sin is the servant" (or "the slave) of sin.": ver. 33, 34, (Comp. Rom. vi. 16—end). And this by conquering man's conqueror and enslaver, Satan; first (as remarked on chapter liii.) depriving him of the *legal right* to his captives which man's sin gave him, and his most formidable power—the power of death" —by His voluntary death for them, in which He burst the bands of death and opened the gates of man's prison-house, the grave: and then, by the appeal of this His redeeming love to their hearts, emanci-

pating them from his *moral power* and from the love and dominion of sin.

"To proclaim the acceptable year of the LORD".—An allusion to the year of Jubilee; called also "the year *of liberty*"[1] and "*of release*", because liberty was then proclaimed throughout the land (Lev. xxv. 10): and this "on the day of atonement" by sound of trumpet (ver. 9), to point to the antitype—the true "release" and emancipation of the Gospel just mentioned. Here "the year *of acceptance*" or "*of grace*": the same word as in ch. xlix. 8, the address of Jehovah to the Messiah—"Thus saith the LORD, In an *acceptable* time have I heard Thee" (lit. "a time *of acceptance*"), and in a day of Salvation have I helped Thee" . . . which the Apostle Paul quotes as having a present fulfilment in this our dispensation as the day of the revelation of "*the grace of God*" or "the ministry of reconciliation"—the reconciliation of the world to God in Christ:—"We then"—(in consideration of the fact that "God was in Christ reconciling the world to Himself")—"as workers together with Him, beseech you also that ye receive not *the grace of God*" (the truth that reveals this His grace) "in vain. For He saith, I have heard Thee in *a time accepted*, and in the day of Salvation have I succoured Thee: behold, *now is the accepted time*, now is the day of Salvation": (2 Cor. vi. 1, 2, with v. 19 to end). The day of grace granted to the

[1] Ezek xlvi. 17—the same word as for "*liberty*" in the Text, דְּרוֹר.

Gentiles and still mercifully prolonged: dating from the First Advent of Christ and to continue till His Second. Which carries us on to

2. The Second and yet future fulfilment of the Prophecy; or, rather, the resuming of the fulfilment where Christ paused—the reopening of the Roll—to read on from where He closed it:—

> "And the day of vengeance of our God;
> To comfort all that mourn;
> To appoint unto them that mourn in Zion,
> To give unto them beauty for ashes,
> The oil of joy for mourning,
> The garment of praise for the spirit of heaviness;
> That they might be called Trees of Righteousness,
> The planting of the LORD that He might be glorified."

This, it is certain, was not fulfilled at the first Coming of Christ; especially evident in the fact that (as in the parallel prediction chap. xl.) its theme is "comfort to the mourners *in Zion*, and "joy" and "beauty" *to her people*, to whom the first coming of their Messiah proved (as we have had occasion repeatedly to observe) a day of judgment and unexampled tribulation, and the commencement of the captivity and dispersion which still continues. For again here, as there, we must assume that it is of the literal Zion and her people, Israel, the Messiah speaks: and indeed primarily in the foregoing part also, for again it is to be remembered that Isaiah (though foretelling the conversion of the Gentiles) was a Prophet *of the Jews* and *to the Jews*, and that it is the mission of *their Messiah*

that he here declares. Confirmed by the sequel, ver. 4–7,

4. "And they shall build the old wastes,
They shall raise up the former desolations;
And they shall repair the waste cities,
The desolations of many generations.
5. And strangers shall stand and feed your flocks,
And the sons of the alien shall be your ploughmen and vinedressers.
6. But ye shall be named the Priests of the LORD,
Men shall call you the Ministers of our God:
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.
7. For your shame ye shall have double;
And for confusion they shall rejoice in their portion:
Therefore *in their land* they shall possess the double;
Everlasting joy shall be unto them."

Where, again, the observation of Dr. Henderson is worthy of note, as acknowledging the literal sense, contrary to his usual custom of applying to the Christian Church what is predicted of Zion and Jerusalem; and to the return from Babylon the prophecies of Israel's future restoration:[1]—

'These verses, 4 and 5,' (he says) 'admit of no consistent interpretation except on the principle that the Jews are to be restored to the land of their fathers. The ruins and desolations are those of their cities that had once been inhabited; and cannot, without the utmost violence, be applied to the heathen world': or (he might have added) to the Gentile Christian Church.

And again on verse 7—"For your shame ye shall have double, &c."—

'The Jews have been the subjects of ignominy among

[1] E. g. his Note on chap. xl. quoted Lect. VI. page 161, note[2].

all nations. When restored, the honour conferred upon them by Jehovah, and the estimation in which they shall be held by believing Gentiles, will far overbalance the contempt in which they have been held.'

This, then, is one note determining the fulfilment of this latter portion of the Prophecy—the restoration of Israel, which is ever a result of the next coming of their Messiah. And there is another in the designation of His Mission here as "*the day of vengeance of our God*"—in contradistinction to that of His first Advent, "*the day of grace*," as we have seen it described in the former part down to these words. By "the day of vengeance"—as further remarks the commentator just quoted—'designating' [not the vengeance on Israel, but of "*their God*" on their great enemy] 'the punishment of the last AntiChrist:' the judgment referred to before, ch. lix. 18, 19:—

18. "According to their deeds, accordingly He will repay,
Fury to His adversaries, recompense to His enemies;
To the islands[1] He will repay recompense.
19. So shall they fear the Name of THE LORD from the west,
And His glory from the rising of the sun.
When THE ENEMY shall come in like a flood,
The Spirit of the Lord shall lift up a standard against him:"

namely, by the appearing of the Redeemer as in the next verse,—

"And THE REDEEMER shall come to Zion,
And unto them that turn from transgression in Jacob."[2]

"The Avenger" (as before remarked) of His people

[1] Or "maritime countries" as before.

[2] See the remarks on this passage in the preceding Lecture.

generally, and in particular of His people Israel, of their sufferings under the last great persecution—"the great tribulation"—to precede His coming. Which will also give to the first part of the prophecy before us another fulfilment in connection with the sequel: to the literally "broken-hearted"—"captives"—and "imprisoned" or "bound": so making the Lord's Second Advent—not the resuming only, but—the recapitulation and continuance of His Mission as here foretold, or the fulfilment of this whole Scripture from the beginning. The same "Vengeance" (to quote one more passage) so vividly pourtrayed in another prophecy of that day, chapter lxiii. 1—4; where the Messiah is introduced thus as seen in vision:—

1. "Who is this that cometh from Edom,
   With dyed garments from Bozrah?
   This that is glorious in His apparel,
   Travelling in the greatness of His strength?
   I that speak in righteousness, mighty to save.
2. Wherefore art Thou red in Thine apparel,
   And Thy garments like him that treadeth the wine-vat?
3. I have trodden the wine-press alone,
   And of the peoples there was none with me:
   For I will tread[1] them in mine anger,
   And trample them in my fury;
   And their blood[2] shall be sprinkled upon my garments,

[1] Or *I did tread*, in the past tense, and so the verbs following—the futures successive to *I have trodden*, ver. 3, as prefixed with the ו *conversive*. So Bps. Lowth and Horsley, Henderson, &c;—with the Sept. and Vulg.

[2] נִצְחָ, lit. the juice spirted from the grape: here, and ver. 6, for *blood*.

And I will stain[1] all my raiment.
4. For *the day of vengeance* is in mine heart,
And the year of my redeemed is come."

Another prophecy of the Second Advent of The Messiah, determined beyond question—not alone by its being a coming *in judgment*, but—by its close correspondence with the vision of that event in the 19th chapter of the Apocalypse, ver. 11–21. For, Is He here revealed "speaking in righteousness" as a victorious conqueror: there as "The Word of God", "in righteousness He doth judge and make war". Is He here seen "red in his apparel"? St. John says, "He is clothed in a vesture dipped in blood." Does he here say, "I have trodden the wine-press alone"? St. John says "He treadeth the wine-press of the fierceness and wrath of Almighty God". And does He here add that he "trod down the nations in His anger, and trampled them in His fury"? There it is added that "out of His mouth goeth a sharp sword that with it He should smite the nations, and He shall rule them with a rod of iron". While, (as in the Prophecy before us), the special application to Israel, as "the redeemed" whose "year of release is come", is again most evident from the context—the two verses preceding, (ch. lxii. 11, 12), which thus herald this coming of their Messiah—

11. "Behold, Jehovah hath proclaimed to the end of the world:

[1] אֶגְאַלְתִּי, according to Gesenius a Syriac form for הִגְאַלְתִּי Hiph. of גָּאַל i. q. גָּעַל Chald. *To pollute, stain.* For another instance of ו at the beginning of a clause being conversive of a verb not joined to it see Ps. xxii. 21 (22) וְעָנִיתָנִי, Imperative, *Hear me.*

Say ye to *the daughter of Zion*, Behold, thy salvation cometh;
Behold, His reward is with Him,
And His work before Him.
12. And they shall call them, The Holy People, *The Redeemed of Jehovah:*
And thou shalt be called, Sought out, A city not forsaken:

to which the Text adds,—"Trees of righteousness, the planting of Jehovah, that He might be glorified": epithets which in themselves are decisive as to these Prophecies relating to a time to come, predicting, with the *restoration* of that people, their true and abiding *conversion*.[1]

In conclusion:—From the consideration of this Prophecy, as a declaration of the purposes embraced in the Messiahship of "The Christ" or "Anointed of Jehovah", we discover the very important fact

[1] The ancient Jewish Commentators generally agree in interpreting the Prophecy above quoted, ch. lxiii. 1—4, &c. of the Messiah, whom they expect to be revealed for their deliverance; connected with which, and in order to it, will be the destruction of *Rome* (i. e. the Roman Empire and fourth of Daniel's vision) which they suppose is meant by the "*Edom*" or "*Idumea*" of the Prophets, of which "*Bozrah*" was a principal city. (See Vitringa, *in loco*). That *Edom* as well as *Babylon* should have a mystical or typical meaning is indeed highly probable: or, that *Esau* (who is *Edom*) should represent the enemies of Israel in the last days in agreement with the past history of his race (see Obadiah, all, and Isaiah xxxiv. 3, 7, 9, 10); as, we are told, did *Ishmael* the persecutors of the spiritual seed, Gal. vi. 29.

As for the rest—the reference of this passage to the Second Advent of the Messiah—Jerome mentions that it had the consent of the majority in his time; and, (as Dr. Henderson remarks) "while this interpretation, which is that adopted by most Commentators, both ancient and modern, alone satisfies the claim

that this Title—"The Messiah"—is yet, in great part to be fulfilled in Him: or, in other words, that *Christianity* has only in part hitherto developed the Office and Mission of *The Christ:* contrary to the prevailing belief that the present is the last of the dispensations of revelation, and that Christianity, as we now have it, is the fulfilment, or complete accomplishment, of ancient Prophecy. So far from this, we have seen (in the course of the former Series of these Lectures) that there is not one prophecy of a Redeemer, from the very earliest, that has been completely fulfilled by His first coming: and this, which holds thus true of Him as "REDEEMER", is—from this prophecy and the other prophecies of this series, now considered—further and conspicuously evident of Him as "THE MESSIAH". A Title which—as it is expressive of His special relation to the people Israel of whom He was, and to whom sent—involves not only the "salvation" already revealed and which is emphatically "of the Jews", but also that "kingdom" yet to be which is the great theme of Prophecy; and, while embracing all nations in its rule, is equally emphatically and distinctively "the kingdom of Israel": according to the original

of the passage; nothing can be more preposterous, or more directly at variance with the entire spirit of it, than the application which some have made of it to the victory which the Redeemer obtained upon the cross'. A remark, however, equally applicable to the latter half of the Prophecy treated in this Lecture, to which it is so strikingly parallel.

decree of Jehovah,—"Yet have I ANOINTED my King *upon my holy hill of Zion* . . . Ask of me and I shall give Thee the nations (the Gentiles) for Thine inheritance, and the uttermost parts of the earth for Thy possession". "Prophet" and "Priest" now: but "King", in the terms of this decree and the parallel prophecies, yet to be. We indeed confess Him to be "*The Christ*": but, in exchanging the Hebrew name "*The Messiah*" for this its interpretation in the language of the Gentiles, we have come to ignore "the hope of Israel," and that people's interest in Him, to which this Name is a perpetual witness, and to think of Him only in His Gentile relations. As, on the other hand, the Anti-*Christ* of Prophecy has been likewise looked for exclusively in Gentile Christendom: though as the Anti-*Messiah* (which is his name also by interpretation) his rise among the Jewish nation, and connection with their history, would be as obvious as it is necessary to the establishing of his pretensions as the rival of the Messiah and usurper of His throne.[1] A mistake which has been productive of serious evils: not alone in originating a systematic misapplication of the prophecies of that Power; but, with this, in having (as more than once before observed) contributed to engender false and delusive prospects as to the issue of this dispensation, and the destinies respectively of The Church and The World. While it has effectually

[1] See this subject treated in the Author's 'Lectures on the Second Advent and connected events.'

diverted the Christian mind from that "blessed hope" and expectation by which the believer in Christ is ever characterized in Scripture,—HIS COMING AGAIN; and again as THE MESSIAH, to fulfil "*all* that the prophets have spoken", and all that His first coming has left unaccomplished.

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